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INTRODUCTION.

In the year 1796, Jacob Albright, yearning for the salvation of his spiritually neglected German-speaking brethren, started out, as a humble layman, to preach to them the Gospel of Christ. His labors extended over large portions of Pennsylvania, and into parts of Maryland and Virginia, and resulted in the saving of many souls. He had, originally, no thought of founding a new religious organization, but finally, in 1800, he yielded to the oft-repeated and urgent requests of those whom he had led to the Lord, and began the work of organization. Three classes, in as many counties of Pennsylvania, were then organized. In November, 1803, at a council composed of Mr. Albright, his two assistants and fourteen of the leading men of the Association, Mr. Albright was, in the name of the whole Association, declared *"a genuine evangelical preacher,"* and solemnly ordained as such.

The Holy Scriptures of the Old and New Testaments were then declared their rule of faith and practice. The need of a Church Discipline was soon recognized, and the conference in 1807 directed the Rev. Jacob Albright to formulate it. Failing health, terminating in death a few months thereafter, prevented him from carrying out the instructions of the conference, and the work was then undertaken by the Rev. George Miller, and the first edition of the Discipline was published by him in 1809. It was largely taken from the Disciplines of other Churches, notably that of the Methodist Episcopal Church, and was issued in the German language. A second edition, prepared by John Dreisbach and Henry Niebel, appeared in 1816, and frequent editions, with many amendments, thereafter.

In the course of time, earnest differences of opinion as to the powers of the General Conference and of the episcopacy, more especially the latter, arose in the Church.

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In 1887 the General Conference assumed original jurisdiction in the case of an accused brother, and proceeded to try him in a manner which called forth the most earnest protestations from many of its members. A written protest, embodying their objections, and signed by forty-one members of the conference, was finally presented, with the demand that it, together with the names of the signers, be spread upon the record of the conference, and published in the Church papers. Their demand was refused and the protest ruled out of order. As a result of this, and other actions of the conference, an independent paper, named *The Evangelical,* was shortly afterwards established, in which those who were denied a hearing by the General Conference and in the official organs of the Church, might advocate and defend their principles. This paper was, from the first, most violently assailed by some of the general officers of the Church and others, and its publication characterized as rebellion. It defended its right to exist and the right of its friends to be heard. The contest assumed an ever increasing earnestness and determination, the parties thereto being known, from their comparative strength in the General Conference of 1887, as the "Majority" and "Minority" respectively. The "Majority" finally entered upon a war of extermination against the "Minority." For the accomplishment of this purpose the most unjustifiable abuse of the powers conferred by the Discipline, and the most high-handed usurpation of powers in open and flagrant violation of the Discipline were resorted to. At the head of this "Majority" party stood two of the bishops. For having faithfully performed what they had conceived to be their duty under the Discipline, no less than forty-seven elders were by these two bishops declared through the Church papers, as having forfeited "all and every right possessed by ministers and members of the Evangelical Association." An entire Annual Conference for exercising what it considered its disciplinary right and duty, was by these same bishops declared and published as having "ceased to exist as an Annual Conference of the Evangelical Asso-

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ciation." Altogether, more than five hundred ministers, itinerant and local, were declared and published by them as having severed their connection with, and forfeited all their rights and privileges as ministers and members of the Evangelical Association. Ministers were suspended without charges or trial. The proceedings and verdicts of properly constituted tribunals were, without a shadow of warrant under the law, declared void. The dividends and appropriations from the publishing and missionary funds were, in a number of instances, withheld from the conferences entitled thereto, and given to the small minorities in those conferences which supported the two bishops in their unlawful course. Different interpretations of the Discipline resulted in the calling of two General Conferences. Both convened on the first day of October, 1891; the "Majority" in Indianapolis, Ind., and the "Minority" in Philadelphia, Pa. A lay convention was held in connection with each General Conference. The convention in Philadelphia, with the concurrence of the General Conference of that place, proposed to the convention at Indianapolis, that the difficulties be adjusted "by arbitration by disinterested Christian brethren of other denominations." This proposition was evaded by the lay convention at Indianapolis, and spurned by the General Conference of that place. Later, a declaration signed by *four hundred and forty-one ministers* adhering to the "Minority," in which they "recorded their sincere desire that our difficulties be amicably settled," was published. This proposal was unconditionally rejected and the motives of the signers impugned. The efforts of Dr. H. K. Carroll, religious editor of *The Independent,* of New York, seconded by Bishop J. F. Hurst, of the Methodist Episcopal Church, Dr. George Dana Boardman, of the Baptist Church, Dr. T. L. Cuyler, of the Presbyterian Church, and Bishop Samuel Fallows, of the Reformed Episcopal Church, to effect an amicable adjustment, were disdainfully rejected, and their author charged with officiousness. Thus the "Majority" made an amicable adjustment impossible.

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The Indianapolis General Conference indorsed all the unlawful actions of the bishops, and exscinded all ministers and laymen who supported the Philadelphia General Conference.

The "Majority" first resorted to the civil courts which resulted in prolonged litigation. The courts of final resort refusing to consider the moral and equitable phases of the question, upon merely technical grounds, decided against the "Minority." The defeated party was necessitated to seek readmission, to disband, or to reorganize. They chose the last.

On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as the East Pennsylvania Conference of the United Evangelical Church, and called a general Conference to meet in Naperville, Ill., November 29, 1894. Other conferences joined in the call, and on the day designated the conference met, and on the following day, November 30, 1894, declared itself to be the first General Conference of the United Evangelical Church.

Articles of Faith and a Discipline were then and there formulated. The result of this work is before the reader. While radical changes have been made in the construction of the Discipline; the doctrine, spirit, and purpose of the original Church have been carefully preserved. We have thus briefly given the causes which necessitated the creation of this Discipline, and the manner in which it was produced. The United Evangelical Church undoubtedly has a great mission in this and other lands, and possesses, as hereinafter stated, a most excellent system of laws. May the Great Head of the Church bless this work to the lives and hearts of all her members.

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PART I.

THE CHURCH

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I. Articles of Faith.

II. Christian Perfection.

III. General Rules.

IV. Special Rules.

V. Membership.

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Discipline.

CHAPTER I.

Articles of Faith.

The following Articles contain our confession of Christian Faith:

I. *Of God.*

¶ 1. There is but one true and living God, an eternal Being, a Spirit without body, indivisible, of infinite power, wisdom, and goodness; the Creator and Preserver of all things, visible and invisible. In this Godhead there is a Trinity, of one substance and power, and co-eternal; namely, the Father, the Son, and the Holy Ghost.

II. *Of Jesus Christ.*

¶ 2. The Lord Jesus Christ, who is the only begotten Son of God, was born of the Virgin Mary, grew into perfect manhood and became acquainted with all the infirmities, temptations, and sorrows of men. In Him dwelt all the fullness of the Godhead, so that uniting Deity and humanity in one Christ, he is sole Mediator between God and man. He gave His life a ransom for all, and by His death on the cross made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. He rose from the

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dead and ascended into heaven, wherein He abideth, our great High-Priest and King, and must reign until all things are put in subjection under Him.

III. *Of the Holy Spirit.*

¶ 3. The Holy Spirit, proceeding from the Father and the Son, and of the same eternal nature, power, and glory, is everywhere present with men to convict of sin, work newness of life in them that believe, and lead them into all truth.

IV. *Of the Holy Scriptures.*

¶ 4. By the Holy Scriptures we understand those canonical books of the Old and New Testaments, which the Church has at all times received as such. These books in order are as follows:

The Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs of Solomon, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

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The New Testament.

Matthew, Mark, Luke, John, The Acts, Epistle to the Romans, First Corinthians, Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First Thessalonians, Second Thessalonians, First Timothy, Second Timothy, Titus, Philemon, Hebrews, Epistle of James, First Peter, Second Peter, First John, Second John, Third John, Jude, Revelation.

These Scriptures, given by Divine inspiration, contain the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein, nor can be proved thereby, is not to be enjoined on any as an article of faith.

V. *Of Human Depravity.*

¶ 5. All men have sinned, and they inherit a depravity of nature which is continually propagated in the entire race of Adam. This corruption of nature so far removes them from the original righteousness of man that of themselves they have no ability to recover from their fallen condition, but are continually inclined to that which is evil.

VI. *Of Salvation Through Christ.*

¶ 6. The love of God has made salvation possible to all through the mediation of Jesus Christ, whereby every man is graciously provided with freedom of will to accept or reject the offer of eternal life.

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VII. *Of Repentence.*

¶ 7. Repentence is sorrow for sin, wrought in the heart by the power of the Holy Spirit. The awakened sinner is thereby made to recognize the holiness of God, the righteousness of His law, and the guilt and shame of his own perverse nature. Thus deeply humbled, he turns unto God and forsakes his sins.

VIII. *Of Justification.*

¶ 8. Justification is that act of God, by which, when we yield ourselves in full confidence to our Saviour, Jesus Christ, we are freely acquitted from the guilt of sin, and accounted righteous in His sight. We are accordingly justified, not by works which we perform, but by faith in Him who died for us.

IX. *Of Regeneration.*

¶ 9. Regeneration is that work of the Holy Spirit wrought in us whereby we are made partakers of the Divine nature, and experience newness of life in Christ Jesus. By this new birth the believer becomes a child of God, receives the spirit of adoption, and is made an heir of the kingdom of heaven.

X. *Of the Witness of the Spirit.*

¶ 10. The witness of the Spirit is an inward impression on the soul, whereby the Spirit of God,

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the heavenly Comforter, immediately convinces the regenerate believer that he has passed from death unto life, that his sins are all forgiven, and that he is a child of God.

XI. *Of Sanctification.*

¶ 11. Entire sanctification, or Christian perfection, is a state of righteousness and true holiness, which every regenerate believer may attain. It consists in being cleansed from all sin, loving God with all the heart, soul, mind, and strength, and loving our neighbor as ourselves. This gracious state of perfect love is attainable in this life by faith, both gradually and instantaneously, and should be earnestly sought by every child of God. But it does not deliver us from the infirmities, ignorance and mistakes which are common to man.

XII. *Of Good Works.*

¶ 12. The Holy Spirit dwelling in man begets within him love, joy, peace, long suffering, gentleness, temperance, and all other ennobling virtues, and these show themselves in numerous outward acts, which become so many evidences of a living faith. Although such good works cannot put away sin, they are ever well-pleasing and acceptable in the sight of God.

XIII. *Of Apostasy.*

¶ 13. The gracious help of God is pledged to all those who continue steadfast in faith; but, on account of man's free will, which no power may

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coerce, apostasy from God is possible so long as we continue in the flesh. Wherefore, constant watchfulness, prayer, and holy living are necessary on the part of man, lest he fall away from the grace of God, grieve and quench the Holy Spirit, and lose his soul at last.

XIV. *Of Immortality.*

¶ 14. The soul of man is immortal, and, on its separation from the body at death, continues in a conscious state of existence in the world of spirits. It there either enters into bliss or undergoes torment, according to its character as formed and fixed in the present life.

XV. *Of the Resurrection.*

¶ 15. Christ did truly rise from the dead, and took again his own body, and ascended into heaven. Likewise all the dead shall be raised up by the power of God through Christ, both the just and the unjust; but those who have done good shall come forth unto an eternal life of glory, and those who have wrought wickedness shall be adjudged to everlasting punishment.

XVI. *Of the Final Judgment.*

¶ 16. God has appointed a day in which He will judge all men by Jesus Christ, to whom is committed the judgment of this world. We must all, accordingly, appear before the judgment-seat of Christ, and have our eternal destiny determined according to our works.

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XVII. *Of Heaven.*

¶ 17. Our Lord and Saviour Jesus Christ has provided for those who are redeemed by His grace a heavenly and eternal rest, into which He purposes ultimately to gather them and dwell with them in unspeakable glory. There shall be no more sorrow, pain, or death, and the glorified saints shall see God and walk in His light forever.

XVIII. *Of Hell.*

¶ 18. The incorrigible sinner, having rejected Christ and all the offers and opportunities of grace, is without God and without hope in the world, and makes himself a child of Satan. When he dies, his soul awakes to the torment of hell, from which there is no promise or hope of deliverance, but the sentence of everlasting punishment prepared for the devil and his angels.

XIX. *Of the Church.*

¶ 19. The Holy General Church consists of the great body of believers who confess the Lord Jesus Christ and have life in Him. The individual church is a congregation or society of Christian believers, in which the pure worship of God is maintained, His holy Word is preached, and His commandments and ordinances are sacredly observed.

XX. *Of the Ministry.*

¶ 20. The ministry of the Gospel is a sacred office and calling, ordained by Christ for the

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proclamation of His truth in all the world, and for the orderly administration of the sacraments, the worship, and the discipline of the Church. No man may assume this office without the conviction of a Divine call thereto, and the recognition and ratification of that call by the Church.

XXI. *Of Baptism.*

¶ 21. The Sacrament of Baptism is the formal application of water to an infant, or to an adult believer, in the name of the Father, and of the Son, and of the Holy Spirit, as a visible sign and seal that the person so consecrated stands in a holy covenant relation to God and His people.

XII. *Of the Lord's Supper.*

¶ 22. The Lord's Supper is not merely a token of love and union that Christians ought to have among themselves, but is a sacrament instituted in memory of the sufferings and death of Christ; whereby those who rightly, and worthily, receive the same, partake of the body and blood of Christ by faith, not in a bodily, but in a spiritual manner, in eating the broken bread, and in drinking the blessed cup. We thereby also continually show forth our Christian faith and hope.

XXIII. *Of Church Polity.*

¶ 23. The Lord Jesus Christ ordained no particular form of government for His Church, so that

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whatever polity, rules, regulations, rites, and ceremonies are adopted and approved by common authority, and are not repugnant to the Word of God, may be acknowledged as sufficient to constitute a true Church of the living God. Such polity, rules, rites, and ceremonies may be lawfully changed from time to time, as the needs of men and the diversity of nations, countries, and manners may require.

XXIV. *Of Civil Government.*

¶ 24. Civil government is an ordinance of God, grounded in the necessities of human nature, and essential to the maintenance of public order, the security of personal rights, and the punishment of evil-doers. It is the duty of all men to be subject to the supreme authority of the country in which they reside, and to respect and honor the civil magistrates.

XXV. *Of the Evangelization of the World.*

¶ 25. The Gospel is designed for all nations, its field of operation is the whole world, and the Church and people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures.

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CHAPTER II.

Christian Perfection.

¶ 26. We believe that the doctrine of Christian Perfection is clearly taught in the Word of God. For this reason it is accepted as one of the cherished doctrines of the United Evangelical Church. God said to Abram, as recorded in Genesis 17:1: "I am the Almighty God; walk before me, and be thou perfect." Our Lord and Saviour expressly said to his disciples, as recorded in Mat. 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Furthermore, to effect this great end was plainly one of the leading purposes of God in instituting the Church and calling laborers into His vineyard. Hear Paul to the Ephesians, chapter 4, and verses 11, 12 and 13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Paul further taught with much emphasis, that the best way to attain to this high standard, was to preach the sinless Christ as our pattern of perfection. See Colossians 1:28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

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¶ 27. As to the character of this work of grace, when attainable, and its effect upon its possessor, that most excellent summary given by John Wesley in the year 1784, fully meets our views. This statement was made after the thought and experience of Mr. Wesley had attained their full ripeness, for he was then within a few years of the close of his life. He had given much thought to this doctrine, and finally, after a careful review of the whole subject, wrote the sum of what he had observed in a number of brief propositions, to which we as a body of Christians most heartily subscribe. These propositions are as follows:

"1. There is such a thing as perfection; for it is again and again mentioned in the Scriptures.

"2. It is not so early as justification; for justified persons are to go on unto perfection. (Heb. 6: 1.)

"3. It is not so late as death; for Saint Paul speaks of living men that were perfect. (Phil. 3: 15.)

"4. It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

"5. It does not make a man infallible; no one is infallible while he remains in the body.

"6. Is it sinless? It is not worth while to contend for a term. 'It is salvation from sin.'

"7. It is 'perfect love.' (1 John 4: 18.) This is the essence of it. Its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in every thing giving thanks. (1 Thes. 5: 16, etc.)

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"8. It is improvable. It is so far from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

"9. It is losable, capable of being lost; of which we have numerous instances.

"10. It is constantly both preceded and followed by a gradual work.

"11. But is it in itself instantaneous or not? In examining this, let us go on step by step. An instantaneous change has been wrought in some believers; no one can deny this. Since that change, they enjoy perfect love; they feel this and this alone; they 'rejoice evermore, pray without ceasing, and in every thing give thanks.' But in some this change was not instantaneous. They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant when life ceases. And if even sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

¶ 28. "'But if they have this love now they will lose it.' They may; but they need not. And whether they do or not, they have it now; they now experience what we teach. They now are all love; they now rejoice, pray and praise without ceasing.

"'However, sin is only suspended in them; it is not destroyed.' Call it which you please; they are all love to-day; and they take no thought for the morrow.

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"'But this doctrine has been much abused.' So has that of justification by faith. But that is no reason for giving up either this or any other Scriptural doctrine.

"'But those who think they are saved from sin say they have no need of the merits of Christ.' They say just the contrary. Their language is: 'Every moment, Lord, I need the merit of Thy death.' They never before had so deep, so unspeakable a conviction of the need of Christ in all His offices as they have now.

¶ 29. "Therefore all our preachers should make a point of preaching perfection to believers constantly, strongly and explicitly; and all believers should mind this one thing, and continually agonize for it."

¶ 30. This is the doctrine of Jesus Christ, the doctrine of St. Paul, of St. Peter, of St. James, and of St. John. It is found in the oracles of God, in the Old and New Testaments. Look at it; survey it on every side, and that with the closest attention. In one view it is purity of intention, dedicating all the life to God. It is the giving to God of all our heart; it is one desire and design ruling all our tempers. It is the devoting of, not a part, but of all our soul, body and substance to God. In another view, it is all the mind which was in Christ, enabling us to walk as Christ walked. It is the cleansing of the heart from all filthiness, all inward as well as outward pollution. It is a renewal of the heart in the

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whole image of God; the full likeness of Him that created it. In yet another view it is the loving of God with all the heart, and our neighbor as ourselves. Now, take it in whichever of these views you please, for there is no material difference, and this is the whole and sole perfection.

¶ 31. Now let this perfection appear in its native form, and who can speak one word against it? Will any dare to speak against loving the Lord our God with all our heart, and our neighbor as ourselves? It must be disguised before it can be opposed. Does not all that is within you cry out, "O, who that loves can love enough?" We allow, we contend, that we are justified freely through the righteousness and the blood of Christ. We expect likewise to be sanctified wholly through His Spirit. We do expect to love God with all our heart, and our neighbor as ourselves. Yea, we do believe that He will in this world so "cleanse the thoughts of our hearts, by the inspiration of His Holy Spirit, that we shall perfectly love Him, and worthily magnify His holy name."

¶ 32. Let it therefore be considered not only a privilege, but the duty of all true believers to strive earnestly to attain to Christian perfection, and in so far as they have ability and opportunity, to encourage all others to "press toward the mark for the prize of the high calling of God in Christ Jesus."

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CHAPTER III.

General Rules.

¶ 33. To be identified with the visible Church should be regarded as a blessed privilege and a most sacred duty by every truly enlightened heart, and by all who seek redemption from sin and completeness in Christ Jesus our Lord.

¶ 34. Of all who desire admission into the United Evangelical Church, it is required as a previous condition that they sincerely seek to be saved from sin and to live in conformity with the will of God, as revealed in His Holy Word. Whenever such a desire is truly fixed in the heart, it will be evidenced by word and deed:

¶ 35. *First, By avoiding that which is clearly prohibited in the Word of God, as follows:*

1. The taking of the name of God in vain.

2. The profaning of the Day of the Lord, either by following the ordinary pursuits of labor and business, or by godless and sinful holiday diversions.

3. The use of intoxicating liquors as a beverage, or the trafficking in the same in any manner.

4. Quarreling, brawling, fighting, returning evil for evil, railing for railing, tale-bearing, gossiping, slandering, and all communications which are derogatory to the good name of persons, and the peace of society.

5. Dishonesty, fraudulent dealing, taking advantage in buying and selling, bearing false wit-

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ness, lying, stealing and the like fruits of darkness.

6. Slave-holding, and the buying and selling of men and women created in the image of God.

7. The indulgence of sinful and revengeful tempers, either by passionate, reckless, hurtful utterances, or by cruel and merciless deeds inflicted upon man or beast.

8. The indulgence of pride, vanity, and wastefulness in dress and living.

9. The singing of frivolous songs, the reading of pernicious literature, the patronizing of questionable amusements and resorts, the playing of such games, and indulgence in such diversions as do not tend to the knowledge or love of God, and cannot be practiced in the name of Christ.

10. And finally, all temptations to social looseness, impropriety of conduct, and the worship of mammon (wealth), so prevalent in our time, whereby the soul is robbed of God and its hope of heaven.

¶ 36. *Second, By reducing to practice that which is clearly taught and enjoined on believers in the Word of God, as follows:*

1. By loving God with all the heart, mind, and strength, the proof of which will be witnessed by a faithful attendance upon all the ordinances of God and the means of grace, among which are the public worship of God; the ministry of the sacred Word; the Sacraments of the Lord's Supper and Baptism; searching and meditating upon

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the Scriptures; family and private devotions; fasting or abstinence.

2. By patterning after Christ in a life of purity and well-doing, ever active in that which is approved of God and beneficial to humanity, especially in cultivating a spirit of sympathy, helpfulness, and mercy toward the neglected and suffering, by feeding the hungry, clothing the destitute, giving shelter to the homeless, and visiting the sick and imprisoned, according to the opportunity and ability which God giveth.

3. By seeking to do good to the souls of the unsaved, pressing upon their attention the claims of the Gospel, inviting them to the services of God's house, and acquainting them with His people.

4. By helping those who are of the household of faith; loving, forbearing, and forgiving them as brethren.

5. By being charitable and courteous toward all.

6. By seeking to promote peace and good will among all men.

7. By practicing chastity, modesty, sobriety, and honesty, as in the sight of God.

8. By speaking the truth in love, and nothing but the truth.

9. By contributing to the support of the Church, and the mission work, in home and foreign lands, according to ability.

10. By adorning the Christian profession with a life of faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love;

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whether in honor or dishonor, in good report or evil report, in prosperity or adversity, that the Gospel be not blamed.

11. All members of our Church are required to observe these General Rules, taught in the Word of God, which is our only rule of faith and practice.

CHAPTER IV.

Special Rules.

1. *Temperance.*

¶ 37. Temperance, in its wider meaning, is distinctly a Christian virtue, enjoined in the Holy Scriptures. It implies a control of all the emotions, passions, and appetites. As to food and drink, it means the wise use of suitable and beneficial articles, and the entire abstinence from such as are known to be harmful. Both science and human experience agree with the Holy Scriptures in condemning alcoholic beverages as useless, unsafe and hurtful.

¶ 38. The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and the public welfare. We therefore regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. None of our members shall be permitted to manufacture, sell, or use as a bev-

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erage, any intoxicating drinks; nor to rent or lease property to be used for such manufacture or sale; nor to sign a petition for granting license, or enter as bondsmen for persons engaged in the traffic of intoxicating drinks; nor anywise to have an interest in, or countenance and encourage such manufacture or traffic.

¶ 39. We advise that in the Sacrament of the Lord's Supper only unfermented wine be used.

II. *Slavery.*

¶ 40. None of our members shall be permitted under any pretense or condition whatever to own slaves or to traffic in human blood, nor to give countenance or encouragement to such abomination in any way or for any consideration.

III. *Christian Giving.*

¶ 41. Since it is ordained that they who preach the Gospel shall live of the Gospel (1 Cor. 9: 14; 1. Tim. 5: 18), and our blessed Lord in His mission of love and mercy among men taught that it is more blessed to give than to receive, Christian liberality in support of the institutions of the Church, the spread of the Gospel, the furtherance of benevolent enterprises and the relief of the worthy poor, must be regarded as a privilege and a sacred duty. It should, therefore, be the concern of all our members to give of their substance, not grudgingly, but cheerfully, for the prosperity of Zion and the alleviation of the distressed.

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¶ 42. The practice of proportionate, systematic, biblical methods in Christian benevolence is earnestly recommended to all our people. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.)

IV. *Marriage.*

¶ 43. Marriage is an institution of Divine appointment, upon the proper observance of which are conditioned human happiness and well-being, and the maintenance of that most important factor of civilization—The Christian Home. There can be no virtue or morality in society; no stability or permanence of free government, except as in this best sense the Christian home is maintained in its integrity. Our blessed Lord and His apostles insisted on purity of thought as well as of deed in this important matter. (Mat. 5:28; 19:5, 6: 1 Tim. 3:3, 4, 12.) This is the doctrine which the Christian Church has ever advocated and practiced wherever she has existed in her beauty and strength. Those who refuse to live by this rule, forfeit their privileges of membership in the Church of Christ.

¶ 44. In view of the gravity of the interests involved in this subject, we especially admonish all our young people:

1. To endeavor to cherish only worthy and ennobling thoughts on the subject of matrimony.

2. To avoid undue haste, and rather practice in-

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telligent deliberation respecting any step proposed or taken in this matter.

3. Not to enter into matrimonial relations except upon a favorable personal acquaintance, sufficient to insure to themselves the blessings of a peaceable home and life.

4. To take this step only when it can be done "in the Lord," as directed by Paul, in 1 Cor. 7: 39, and thus avoid being "unequally yoked together with unbelievers" in life's most intimate relation. (2 Cor. 6: 14.) Observation and experience have demonstrated this to be the only safe rule.

V. *Divorce.*

¶ 45. The Church of Christ can consistently regard as valid only such divorces as are granted on the ground of adultery; and ministers of the Gospel of our Lord, should not solemnize marriages in cases where there is a divorced husband or wife living. This rule does not apply to the innocent party to a divorce caused by the adultery of husband or wife; nor does it apply to divorced parties seeking to be reunited in marriage.

VI. *Thoughts on Singing.*

¶ 46. 1. To insure spirituality and guard against formality in singing, it is the duty of Christians to praise God in the congregation by the use of psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord.

2. Singing has for ages constituted, and is to-

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day an important part of public worship. It is adapted to the edification of the heart and mind when entered into in the spirit of true devotion. We, therefore, hold that all should heartily engage in this part of the Church service. The Psalmist says: "Let all the earth sing unto the Lord."

3. The entire congregation should be supplied with books so that all may participate in the songs of the sanctuary.

4. It is recommended that a knowledge of at least the elements of music be acquired by all, but the spirit of religious song should never be sacrificed to artistic performances.

VII. *Thoughts on Prayer.*

¶ 47. The Christian's life is maintained by prayer.

1. Our blessed Lord taught His disciples that "men ought always to pray and not to faint." He also gave to them a brief and comprehensive model, embodying all the elements of true prayer. In like manner, St. Paul admonishes Christians "to pray without ceasing." (1 Thes. 5:17, 18; 1 Tim. 2:1.)

2. Prayer is not to be esteemed simply as a Christian duty, but, since we are encouraged by assurances of Divine benefactions, it is to be regarded as the blessed privilege of every sincere and trustful heart. (Mat. 7:7-11.)

3. We are instructed to pray for special spirit-

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ual blessings. (James 1:5, 6), for temporal blessings and prosperity, and also for all men. (1 Tim. 2:2, 3.)

4. To be effectual, prayer must be offered in faith (Mark 11:24; Heb. 11:6), and contrition (Psalm 51:17; Mat. 5:3), and we are taught that the praying, trustful heart is aided by the Holy Spirit. (Rom. 8:26.)

5. The spirit of true prayer yields all interests, in utter dependence and hopeful surrender, to the Divine wisdom and keeping, that, with Christ, we may say: "Thy will be done." (Mat. 26:39.)

6. Prayer is thus Heaven-ordained as a devotional heart and mind-service before God, in adoration, confession, supplication, intercession and thanksgiving. A healthy Christian experience is not separable from it, and a Christian Church will be prosperous in that degree in which she is truly *a praying Church.*

7. Let every member of our Church, therefore, respond faithfully to the call to prayer. See to it that a vacant chair in the prayer-meeting circle does not witness against you, neither let your private devotions, nor your daily family prayers, be neglected. (Isa. 52:12.)

VIII. *Bible Study.*

¶ 48. Nothing is more important for the believer's own mental, moral, and spiritual development, or for his increase in usefulness, than Bible study.

The Word of God is "the sword of the Spirit,"

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the weapon of our warfare against evil; and it is the instrument to use in dealing with the unsaved, for men are "begotten again, not of corruptible seed, but of incorruptible, through the word of God." (1 Peter 1:23, R. V.) "Search the Scriptures," said Jesus; and "Let the word of Christ dwell in you richly" is Paul's direction.

Let all our people, therefore, heed and profit by the following directions:

1. Study the Bible daily. The Bereans were wise as well as "noble" in that they "searched the Scriptures daily." (Acts 17:11.)

2. Study it prayerfully. "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18.)

3. Memorize Scripture. Do this because you need it:

a. For yourself, "Thy Word have I laid up in my heart, That I might not sin against thee." (Ps. 119:11, R. V.)

b. For equipment in the Christian service, "That the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:17, R. V.).

4. Have some method of study:

Study the Bible as a whole.

Study the individual books.

Study it topically, biographically, etc., etc.

Always remember that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16.)

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CHAPTER V.

Membership.

1. *Reception of Members.*

¶ 49. When at any meeting there are persons who desire to unite with the Church, the officiating minister, having previously examined them and found them worthy of membership, shall call the applicants forward and address them as follows:

Dear Friends: We greet you as you come seeking admission into the Church which our Saviour purchased with His own blood, and rejoice with you that through the grace of God you have been brought to the knowledge of the truth, and have been made, or desire to become, partakers of His great salvation. The privileges you seek are above price, and the duties enjoined are solemn. It is proper that you publicly confess your faith and avow your purpose by answering the following questions:

1. Do you believe the Bible to be the Word of God and that therein only is contained the knowledge of the Gospel way of salvation?

2. Are you fully determined, by the grace of God, to renounce the devil, the world, and all ungodliness, to seek redemption in Christ, to follow Him, and seek to live according to the Word of God, and to continue steadfast in holiness and devotion to God and His cause until death?

3. Will you live according to our Church Dis-

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cipline, and will you contribute to the support of the Gospel as God prospers you?

4. Have you been baptized? If not, are you willing to be baptized?

¶ 50. If the persons answer the above questions satisfactorily, and no lawful objections be made by any member, then the preacher shall give his right hand to such persons as members of our Church, and record their names in the church book; provided, however, that where a local church deems it advisable for its protection against imposition, a committee may be appointed, who, together with the pastor, may make inquiry as to the advisability of admitting such applicants to membership in the Church according to the foregoing requirements. The same privilege is also accorded a local church in the granting of certificates of dismissal.

II. *Transfer of Membership by Certificate.*

¶ 51. Any member in good standing desiring to change his membership from one charge to another shall upon request, be given a certificate of membership and dismissal by the pastor, or if there be no pastor, by the Presiding Elder, in the following form:

Certificate of Membership and Dismissal.

This is to certify, That.....is a member in full communion of the.....United Evangelical Church of .....Conference, and that at.....own request. ....is here-

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by dismissed and affectionately commended to the Christian care and fellowship of the..... .....United Evangelical Church of..... Conference. .....Pastor.
Given at.....this
.....day of.....A. D.

This certificate is valid for one year from date thereof, except under special conditions. See Book of Discipline, Chapter V., Section 11, Paragraph 53.

¶ 52. The pastor issuing the certificate shall, if possible, notify the preacher-in-charge of the place to which a member removes. The pastor receiving such a member shall inform the preacher-in-charge from which the certificate was issued, in the following or similar form:

Certificate of Reception.

This is to certify, That.....commended to our care and fellowship by the pastor of the.....United Evangelical Church of .....Conference, was on the.....day of.....A. D.....duly received into the membership of the .....United Evangelical Church of.....Conference.
.....Pastor.

Given at.....this.....day of..... A. D.

¶ 53. The certificate of membership and dismissal shall be valid for one year from date thereof, except that where for any good reason it has been impracticable to present it to another charge within that time, it may be renewed by the pastor of the church from which it was issued.

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¶ 54. A certificate of membership and dismissal cannot be denied to a member in good standing. When, in the judgment of the pastor and committee, there are sufficient reasons for withholding the certificate from a member, judicial proceedings must be instituted in the case as prescribed by our Discipline.

¶ 55. If a church member, who has been absent for more than two years from the place of his ordinary residence and church connection, shall apply for a certificate of membership and dismissal, the fact of his absence and the knowledge of the church respecting his demeanor for that time or its want of information concerning it, shall be distinctly stated in the certificate.

III. *Classes and Class Officers.*

¶ 56. The members of the local churches shall be divided into societies, called classes.

1. The object of such organizations shall be:

a. More easily to ascertain the spiritual condition of the individual members.

b. The training and development of the members in spirituality and public religious exercises, and in general Christian activity.

2. The classes shall hold meetings for prayer, praise, and testimony at least once a week.

3. The officers of the class shall consist of a leader and an assistant leader, who shall be elected every two years, by a majority of the

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members present at a meeting duly announced for said purpose, and at which meeting the preacher-in-charge shall preside.

¶ 57. The duties of the ~~officers of the~~ class shall be:

a. To be diligent students of the Word of God, so as to be able to properly instruct their classes.

b. To be circumspect in their own deportment so as to set a proper example to the classes entrusted to them.

c. To take charge of the meetings of the classes, and to conduct them in such a manner as to contribute most effectually to the spiritual edification and upbuilding of the members.

d. Not to seek to domineer over their brethren or sisters, but to watch over them in love, and to see that they progress in the Divine life, not only according to the form, but that they grow in the true knowledge and love of God; and in love to advise, admonish, reprove, teach, and comfort them as circumstances may require.

e. To warn, with discretion and charitable consideration, those who are unfaithful; and inform the preacher of such as lead disorderly lives, and will not accept their friendly admonitions, and of such as deliberately and habitually neglect their duties. They shall also visit the sick and the poor, and give the preacher information concerning them. And they shall be especially concerned about the needs of the preacher's family and those of the widows and orphans of such deceased

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preachers who devoted their lives to the preaching of the Gospel.

f. In case of necessity, to assist the stewards in collecting the preacher's salary, rent, or other moneys, as may be directed by the Quarterly Conference.

g. To familiarize themselves with the doctrines and rules of the United Evangelical Church, and to read and explain them to their classes, and to call attention to the passages of Scripture on which they are based.

IV. *Stewards and Their Duties.*

¶ 58. A Steward shall be a person of accredited piety, who is familiar with our rules of discipline, and possesses the necessary ability to transact temporal business.

1. The Quarterly Conference, at the last session before the Annual Conference, shall elect five stewards, if so many be deemed necessary, one of whom shall be the recording steward, but on charges having more than five classes, one additional steward may be elected for each additional class.

2. The preacher-in-charge shall have the right to nominate persons for the office of steward.

¶ 59. The duties of the stewards shall be as follows:

1. As soon as practicable after the session of the Annual Conference, they shall meet and inquire of their preachers, what their disciplinary

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claims are for the current year, and report to the first Quarterly Conference, and they shall see to it that each class contributes its proportionate amount for meeting such claims.

2. They shall, unless otherwise provided for in accordance with [illegible] receive voluntary contributions from the members of their classes or districts, and from other persons who are disposed to contribute to the support of the preachers, and shall pay such moneys to the preachers regularly. The contributions shall be secured as early in the conference year as possible, by subscriptions, which are to be entered in the steward's book, and the payments of these subscriptions shall be properly credited to the respective names. But in case any person should not be disposed to subscribe the sum he is willing to give, such person shall pay the same to the stewards or the preacher. If paid to the preacher, he shall at his earliest convenience report to the stewards the amount received.

3. They shall provide the bread and wine for the Lord's Supper.

4. They shall procure, or assist in procuring, dwellings for the married preachers.

¶ 60. The stewards shall be accountable to the Quarterly Conference for the performance of their official duties.

¶ 61. The Quarterly Conference shall be empowered to fill vacancies in the board of stewards.

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V. *Sunday Schools and Their Officers.*

¶ 62. If practicable, there shall be a Sunday school in every local church for the moral and religious instruction of all who can be gathered into the same. If possible the school shall hold a session at a suitable hour on each Sabbath of the year.

¶ 63. The management of the Sunday school shall be entrusted to a Sunday school board, to consist of the pastor, the officers, and the teachers of the school.

¶ 64. The officers of the school shall be a superintendent, assistant superintendent, secretary, treasurer, and librarian; all of whom, if practicable, shall be members of our Church; but in all cases the superintendent shall be a member. These officers shall be elected annually by a majority of the members of the church, present at a meeting, duly announced for that purpose. But if circumstances make this provision impracticable, the Sunday school board shall determine who shall participate in the election. Other officers may be elected as the Sunday school board may determine.

¶ 65. In the formation of Sunday schools in communities where there is no organization of our Church, the preacher-in-charge may appoint the officers and teachers according to his judgment.

¶ 66. The duties of the superintendent shall be as follows:

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1. To have immediate charge of the exercises and interests of the school.

2. To provide classes with teachers of Christian principles and character.

3. To attend the Quarterly Conference, to give a report of the condition of the school, and to present to the last Quarterly Conference of the Annual Conference year, a statistical report of the school.

4. To frequently consult with the pastor in reference to the interests of the school.

5. To admonish in love, officers and teachers who may neglect their duties and, in case there is no improvement, to report them to the pastor.

¶ 67. The duties of other officers and teachers shall be such as usually belong to their respective positions.

¶ 68. It shall be the duty of the preacher to preside at the election of officers, to have a general oversight of the Sunday school, to see that the school is amply supplied with suitable literature and books, and to organize and to maintain a weekly meeting for the study of the lesson of the following Sabbath, so as to prepare the teachers especially, for more efficient work in their classes. If the pastor cannot be present, the superintendent, and if he cannot, some one else appointed by the pastor shall take his place.

¶ 69. Vacancies in any of the offices provided

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for in paragraphs 56 and 64, shall be filled by special elections, to be called and conducted in the same manner as the regular elections.

VI. *Young People's Societies.*

¶ 70. There shall be a Young People's Society in our Church to be known as the Keystone League of Christian Endeavor, with auxiliary organizations in local churches.

The object of this organization shall be to promote among its members:

1. An earnest Christian life.
2. Efficiency and faithfulness in church work.
3. Systematic and thorough Bible study.
4. Active efforts in works of philanthropy.
5. Christian sociability.

¶ 71. The general affairs of this organization shall be under the direction of a Managing Board consisting of five ministers and four lay members, who shall be elected by the General Conference for a term of four years. The Sunday school and Keystone League of Christian Endeavor Managing Board of the United Evangelical Church shall have power to fill vacancies in itself during the interim of General Conference; such vacancies to be filled from the conferences or districts in which they occur.

¶ 72. Any Young People's Society organized in any of our churches, may become affiliated with this organization, provided that it adopt the aims and methods of the Keystone League

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of Christian Endeavor, and that whenever practicable its officers shall be members of our Church, and, that in all cases, the president shall be a member of the United Evangelical Church.

VII. *Board of Education.*

¶ 73. 1. A board to be known as the Board of Education of the United Evangelical Church, shall be created.

2. This Board of Education shall consist of five (5) members, said members to be selected quadrennially by the General Conference; two from the eastern conferences, two from the middle western conferences, and one from the Pacific slope.

3. The Board of Education shall be the agency of the Church for the following purposes:

a. To awaken interest, diffuse information and stimulate prayer in behalf of our institutions and educational work.

b. To seek assistance where needed for students in course of training for the ministry or missionary work of the Church.

c. To study and investigate the needs of our institutions, and render such co-operation as may be possible or desired.

d. To devise ways and means by which the educational aid work of the conferences may be unified.

e. To, in every possible way, secure the advancement of the educational interests in our Church.

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PART II.
THE CONFERENCES.

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I. The Conferences.

II. Quarterly Conference.

III. Annual Conference.

IV. General Conference.

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CHAPTER I.

The Conferences.

¶ 74. There shall be Quarterly Conferences, Annual Conferences, and a General Conference; the first to be held quarterly on each charge, the second annually on each conference district, the third every four years for the whole Church.

¶ 75. 1. All deliberations and transactions shall be conducted as immediately under the inspection and in the presence of God. He who has occasion to speak, let him speak the sentiments of his heart freely, the chief concern of all being to set God before our eyes.

2. The intervals between the daily sessions shall be spent, as much as possible, by every one individually in religious devotion, particularly in praying for one another and imploring God's blessing on all our transactions.

3. Every session shall be opened by reading a portion of the Holy Scriptures and the General Rules and Directions for Preachers, one or more paragraphs at a session, until all are read, to be followed by singing and prayer. Each session shall be closed with public prayer.

4. There shall be preaching every day during the session, unless otherwise ordered.

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CHAPTER II.

Quarterly Conference.

¶ 76. The Quarterly Conference shall consist of all itinerant and local preachers, class leaders and assistants, stewards, Sunday school superintendents, presidents of Keystone Leagues of Christian Endeavor and a representative from each Auxiliary Missionary Society, and a representative from each board of trustees. Mission Bands, Junior and Young People's Missionary Societies are not to be considered auxiliary societies in the sense above provided for.

¶ 77. The Presiding Elder of the district shall appoint the time and the preacher-in-charge, the place of the conference.

¶ 78. The presiding elder shall be the president of the conference. If there be no Presiding Elder present, the preacher in charge shall preside. The preacher in charge shall be the secretary when present and not in the chair. When he cannot act, the conference shall elect a secretary. The secretary shall keep a correct record of all conference transactions, to be submitted to the Annual Conference, at its next session, for inspection and approval.

¶ 79. The regular business of the Quarterly Conference shall be as follows:

1. The members of conference shall be ex-

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amined to ascertain whether they have been faithful, godly, and unblamable in their moral and official conduct. Inquiry shall be made whether the persons entrusted to their care are faithful and godly, especially those who may come to celebrate the Lord's Supper, so that they may commune without offence.

2. Charges duly preferred and appeals to conference shall be investigated and disposed of according to the directions of the Discipline. In all cases, however, where the defendant demands or where circumstances require that charges preferred against a person, should be investigated by a committee, composed of persons not members of Quarterly Conference, such persons shall be prohibited from communion until the charges are investigated and the case decided.

3. The Sunday school superintendents shall submit reports on the condition and needs of the Sunday schools and the active interest of the members therein, and at the last Quarterly Conference, statistical reports of the schools shall be read and recorded.

4. Candidates for the ministry shall be examined according to the directions of our Discipline, and after such examination they may, by a majority of votes, be recommended to an Annual or the General Conference for license.

5. It shall introduce such methods of apportioning to the members of the various classes

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and collecting from them the claims of the preachers and presiding elders, and the current expenses of the congregations as it may deem best.

¶ 80. *Order of Procedure.*

1. Devotions.
2. Roll Call.
3. Reading the minutes for information.
4. Examination of members.
5. Examination of classes.
6. Unfinished business.
7. Appeals to the conference.
8. Class Leader's report.
9. Sunday school reports.
10. K. L. of C. E. reports.
11. Missionary reports.
12. Stewards' reports.
13. Trustees' reports.
14. Statistical report.
15. Recommendation of candidates for the ministry.
16. Claims of Presiding Elder and preacher.
17. Election of stewards.
18. Absentees.
19. Provision of bread and wine for the Lord's Supper.
20. New openings for Sunday school or preaching.
21. Election of delegates.
22. Miscellaneous business.
23. Approval of minutes.

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CHAPTER III.

Annual Conference.

¶ 81. The Annual Conference shall consist of all Elders and of such Deacons who now belong, or have belonged, to the itinerancy, together with one lay delegate from each charge in the conference, who shall be elected by the Quarterly Conference at the third or the last session in the year. The sending of a lay delegate is optional with the Quarterly Conference, which shall in all cases provide for the expenses of the delegate. The lay delegates shall have all the privileges and rights of ministers in the conference, except that of voting at the election of the members of the Trial Court, and the Court of Appeals, and on the licensing, reception, ordination, locating, suspension and expulsion of ministers.

¶ 82. The conference, by a majority of votes, shall provide for the time and place of its sessions. If it should become necessary to change the time or place fixed by the conference, the Presiding Elders, by and with the advice and consent of a majority of the ministers, shall designate the time and place and make due announcement thereof in our Church papers at least ten days prior to the time for such meetings.

¶ 83. At the Annual Conference a Bishop shall preside. If a Bishop is under charges

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for unchristian conduct or official misconduct, or under sentence of suspension, he shall be considered disqualified to preside. Whenever a conference is apprised of this fact, or when no Bishop is present, the conference shall elect a President from among the Elders. All questions of order shall be decided by the chair. Any decision shall be subject to an appeal to the conference.

¶ 84. A Secretary shall be elected, who may, if necessary, choose assistants, to accurately record all transactions of the conference, which record shall be submitted to the next General Conference for examination.

¶ 85. If it should become necessary to call a special session of the Annual Conference, the Presiding Elders, by and with the advice and consent of a majority of the members, clerical and lay, of the last preceding Annual Conference, who shall also be the members of the special session, shall name the time and place, and make due announcement thereof in our Church papers at least fourteen (14) days prior to the time of meeting. Vacancies among the lay delegates may be filled by either a regular or special session of the Quarterly Conference. The purpose of the special session shall be clearly set forth in the call, and no business shall be transacted at said session except that which is set forth in the call.

¶ 86. The President and Presiding Elders,

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acting as a committee, shall assign the preachers to their respective fields of labor for a term of one year. The Presiding Elders shall be appointed annually to their districts by the conference. No preacher shall be appointed to the same charge for more than five successive years, and no Presiding Elder shall be appointed to the same district for more than four successive years. Any vacancy in the presiding eldership of a district in the interval between the Annual Conference sessions, shall be filled as the preachers of the district in conjunction with the president of the conference may determine.

¶87. An *itinerant* preacher, who is considered disqualified for the itinerancy by two-thirds of the members present at his Annual Conference, shall be located. A *local* preacher disqualified for his office by such vote, shall have his license revoked.

¶ 88. The Annual Conference is possessed of all powers, legislative, judicial and administrative, which it has not surrendered to the General Conference by legislative enactment. On the legality of its own organization, the judgment of a majority of its duly qualified members, is final.

¶ 89. *Order of Procedure.*

1. The moral and official conduct of preachers and lay delegates shall be examined.

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2. The standing committees shall be appointed by the president unless otherwise provided for.
3. The transactions of Quarterly Conference shall be judicially reviewed.
4. Have any preachers been deposed or expelled from the church?
5. Have any preachers located or withdrawn?
6. Who are the supernumerary and superannuated preachers, and widows, and orphans?
7. Have any preachers died?
8. Ordination of Deacons and Elders.
9. Statistical reports.
10. What is the amount of the contributions for the support of preachers, and how has the money been appropriated?
11. Applicants for the ministry.
12. Who are willing to travel according to the direction of the conference and our Discipline?
13. What is to be done in the missionary cause?
14. Who are the Presiding Elders and how are they stationed?
15. Who are the Elders and who are the Deacons?
16. Who are the Local Preachers? 1st, Elders; 2d, Deacons; 3d, Preachers on trial.
17. Educational institutions.
18. Time and place of next session.

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19. Election of delegates to General Conference.
20. Report of Stationing Committee.
21. Have pastors properly informed their successors?
22. Miscellaneous business.
23. Has the secretary been authorized to affix the signatures of the members?

CHAPTER IV.

General Conference.

¶ 90. The General Conference shall consist of one ministerial and one lay delegate for every fourteen, and for any surplus of not less than seven, ministerial members of each Annual Conference; provided that any Annual Conference with a membership of not less than seven ministers shall be entitled to one ministerial and one lay delegate. The publisher or publishers, and editors of our Church papers and the Corresponding Secretary of the Missionary Society and Church Extension Board shall be ineligible as delegates to General Conference, but shall be advisory members of that body, and their expenses to said Conference shall be paid by the Publishing House.

¶ 91. The Annual Conference shall resolve itself into two bodies composed respectively of the ministerial and lay members, and the ministerial body shall elect from its Elders the minis-

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terial delegates, and the lay body shall elect the lay delegates. Each body shall elect as many alternates as it deems proper, provided that the number of alternates does not exceed the number of delegates. Each delegate is to be furnished with credentials certifying his election.

¶ 92. The Conference, by a majority of votes, shall provide for the time and place of its sessions.

Special General Conference.

¶ 93. If at any time the holding of a special General Conference should become necessary, it shall be called in the following manner: The Bishops, by and with the written consent of the majority of the Presiding Elders of the whole Church, shall designate the time and place for the proposed conference session. The delegates shall be elected according to paragraph 90, page 59, in our Discipline, at either the regular or special session of the annual conferences.

¶ 94. At the General Conference, a Bishop shall preside, unless disqualified. If no qualified Bishop is present, then the President shall be elected in like manner as at Annual Conferences. Bishops when not in the chair, shall be advisory members of conference.

¶ 95. A Secretary shall be elected by the conference, whose duty it shall be to keep a correct record of all the conference proceedings.

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¶ 96. Two-thirds of the aggregate number of delegates shall constitute a quorum.

¶ 97. The General Conference shall have only such powers as are conferred upon it by the Discipline. It shall have power:

1. To amend or revise the rules of Temporal Economy by a majority vote of all its members.

2. To amend or revise any other part of the Discipline by a three-fourths vote, provided such revision be first recommended or subsequently ratified by two-thirds of the members of all the Annual Conferences; provided, however,

a. That the Articles of Faith shall never be changed.

b. That the Annual Conferences shall never be deprived of the right to determine the legality of their own organization.

c. That the itinerant system shall never be abolished.

3. As a court of law, it shall have power to judicially decide all questions arising between Annual Conferences, or between any incorporated general society of the Church and its officers, and all questions for which an appeal to this conference is provided in the Discipline. It shall have power to review and decide the legality of acts of Annual Conferences, the acts of organization excepted, and in case any other act of an Annual Conference shall be declared

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illegal by a two-thirds vote of General Conference, such finding, together with reasons for it, shall be referred to the Annual Conference in question, with instructions to correct the illegal action.

4. To arrange the boundaries of Annual Conference districts, provided that no territory shall be taken from or added to an Annual Conference district against the protest of two-thirds of the delegates from the conference concerned. It shall have power to create new conferences whenever desirable, provided that no conference having less than fourteen members shall be represented on our general boards.

5. It shall have no original jurisdiction to try any person. The examination of delegates shall be held only with a view to determine their right to sit in the conference.

¶ 98. *Order of Procedure.*

1. Enrollment of delegates.
2. Examination of Bishops and delegates.
3. Address by the presiding Bishop.
4. Appointment of standing committees.
5. Summary of statistics.
6. Examination of Annual Conference transactions.
7. Recommendations from Annual Conferences.
8. Temporal economy.

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9. Arrangement of Annual Conference districts.
10. Publishing interests.
11. Election of General Conference officers.
12. K. L. of C. E.
13. Missionary cause.
14. Higher education.
15. Time and place of next session.
16. Miscellaneous business.
17. Has the Secretary been authorized to affix the signatures of the conference members?

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PART III.
THE MINISTRY.

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I. Ministerial Qualifications and Work.

II. Reception and Station of Ministers.

III. Duties of Preachers.

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CHAPTER I.

Ministerial Qualifications and Work.

¶ 99. *General Directions.*

RULE 1. Be diligent. Never be unemployed; nor triflingly employed. Follow the rules of strict economy in the use of time, even in the discharge of important duties. Let necessity, and not enjoyment, determine. Redeem the time.

RULE 2. Be serious. Be earnest. Avoid lightness, jesting, and foolish talking. Your motto must be: "Holiness to the Lord."

RULE 3. Converse discreetly and conduct yourself prudently with the other sex.

RULE 4. Believe evil of no one without substantial evidence. Put the best construction on everything. The judge is always supposed to be on the side of the accused.

RULE 5. Speak evil of no one, because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you meet the person concerned.

RULE 6. Tell every one under your care what you think wrong in his temper and conduct, and that candidly, lovingly, plainly; and do this without delay, lest it fester in your heart. Make haste to cast this fire out of your bosom.

RULE 7. Be yourself, avoiding all affectation. As was the Master, so must the preacher of the Gospel be—the servant of all.

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RULE 8. Be ashamed of all sin, and of everything that tends to its commission.

RULE 9. Be punctual. Work by rule. Do not amend the rules, but keep them, not for fear, but for conscience' sake.

RULE 10. You are a shepherd. Your commission from the Chief Shepherd is soul-saving. This will require the consecration of all your time and talent—to spend and be spent in this work. You are to look after and visit not only those who welcome you, but any who are without hope, or who need counsel and instruction of Christ's ambassador. It is not the end of your calling to preach only, or to take care of this or that society; but to lead as many sinners to repentance and salvation as possible, and to build them up in that holiness, without which they cannot see the Lord.

RULE 11. As a preacher of the United Evangelical Church, you are expected to act in all things, not according to your own will or pleasure, but as a faithful son of the Gospel. As such it is your duty to employ your time in the manner in which our rules direct; in preaching, in visiting from house to house, in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful that you do that part of the work which is assigned you, and at those times and places which it is adjudged most to His glory and the furtherance of His kingdom.

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¶ 100. *Spiritual Qualifications.*

As a preacher of the Gospel you must know:

1. That you have peace with God through Jesus Christ our Lord.

2. That the love of God is shed abroad in your heart by the Holy Spirit, and that you are a child of God.

3. That although sin once abounded in your heart, grace doth now much more abound, giving you victory over sin, and keeping your heart and mind in the love of Jesus Christ.

4. That souls are perishing for whom Christ died, and that God has called you to go and proclaim the glad tidings of salvation to them. "The harvest truly is plenteous, but the laborers are few."

5. That God has given promise, that His Word shall not return unto Him void, but it shall prosper in the thing whereto He sent it, and that the abiding presence of the risen and glorified Lord is assured, even unto the end of the world. Be hopeful; be true to your Master. Preach the Word; be instant in season, out of season. Make full proof of your ministry.

6. That your essential qualification for blessed results in your calling, will be assured by the following three important things: *first,* by being a temple of the Holy Spirit, set apart, consecrated, to your holy calling, by His indwelling, light, comfort, power, and glory; *second,* by bearing the salvation of the people entrusted to your care ten-

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derly within your heart; *third,* by understanding, pondering, loving, and observing the rules and Discipline of the Church.

¶ 101. *Evidences of a Call to Preach.*

We believe it is the Divine prerogative to call persons to the Christian ministry. As our blessed Lord "called unto Him whom He would" and chose and ordained His twelve apostles "that they might be with Him, and that He might send them forth to preach," so God does still choose and commission the messengers of the blessed Gospel. Nevertheless it has pleased the Holy Spirit to accord unto the Church the privileges of joyful recognition and co-operation and helpful indorsement.

Whenever the Church is convinced that a person is moved by the Holy Spirit to preach the Gospel, she is placed under sacred obligation to render all possible assistance by proper recommendation, and other lines of preparation for the work. The society or class of which those professing a call to preach are members, is, according to our polity, entrusted with an important responsibility in this matter. And what evidence shall the Church require as sufficiently conclusive, to make co-operation on her part a conscientious duty? In not a few instances, from the nature of the case, the evidence on some points will not be of the highest order, and proper allowance must be made accordingly.

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Let the pastor of such society duly interest himself in such cases by frequent counsel and direction; as also by securing to such persons opportunities to open and conduct religious meetings, assist publicly in revival work, and thus exercise their gifts in the church. And let such persons at the same time be requested to thoroughly acquaint themselves with our book of Discipline, and to read and ponder this section in particular, and let them give expression to their convictions regarding the points of inquiry here following, No. 4, excepted, of which others are to judge, to the pastor or the Presiding Elder, or both.

1. Personal Experience.

Have they peace with God? Is the love of God abiding in them through the indwelling of the Holy Spirit? Do they abide in the love of Christ? Is their walk and conversation pure? Do they manifest soul-concern for the spread of the Gospel and the conversion of sinners about them?

2. Thirst for Knowledge.

Are they studious? Are they devoted to Bible study, and works on Bible exposition? Do they apply themselves to the acquisition of knowledge in general, pertaining to a proper qualification for the Christian ministry? Do they understand that all their acquisitions of knowledge must be subordinated to the thought and work of soul-saving, and the edification of the body of Christ?

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3. *Effectiveness.*

Have any been converted through their instrumentality? Have believers been edified through their exhortations and preaching? Has their personal influence been helpful to the cause of Christ?

4. *Gifts and Qualifications.*

Perfection is not expected in the beginning; but do these persons present hopeful indications of latent talent ready to respond to the inspiration of application, and the call of duty in the sacred office? Have they in an acceptable sense a good understanding, and a sound judgment? Have they the gifts of discernment, and of adaptation? Are their views concerning the plan of redemption and salvation Scriptural? Have they the gift of utterance? Do they impress as well as interest an audience?

In all cases in which there is a fair degree of clearness and strength of affirmative evidence in these things, we believe it should be accepted as a sufficient indication of a Divine call to the ministry, to require co-operative recognition on the part of the Church. Let such be assisted and advanced as directed in our Discipline, by recommendation and license, and by such other encouragement as may be rendered, or the case may require. But let them not be unduly eager to be at once appointed to a charge, but be concerned

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rather to be found in that thoroughness of preparation which is Divinely approved,—workmen that need not to be ashamed, rightly dividing the word of truth. (2 Tim. 2: 15.)

¶ 102. *Hints and Directions.*

1. Acquaint yourself thoroughly with our Articles of Faith. Read and study them. It is your duty to defend them. Ponder and pray over them. They are a brief summary of important points of Christian belief, as accepted and maintained by the United Evangelical Church, and are in substantial harmony with that portion of Protestant Christianity which advocates vital godliness, by actual experience and practice.

2. Acquaint yourself with our Book of Discipline in general, and with our general rules, in particular. This should not be a grievous duty, as these rules treat of things of vital import, and in clear and emphatic terms.

3. Be an enthusiastic student of the Bible doctrine of redemption through Jesus Christ. Study the Bible not only for personal satisfaction and edification, but for practical use and application in the pulpit, in revival meetings, and in pastoral work. In this you have the promise of Divine assistance, the Holy Spirit of truth who will guide you into all truth—a blessed companionship in the study of the whole counsel of God, in human redemption, and salvation. You are to speak as the ambassador of Christ. Be careful to avoid

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speculative definitions of the Deity. Use Bible terms. These are quite sufficient, and better understood by the people.

4. Never disappoint a congregation, if at all avoidable, and always begin at the time appointed.

5. As a rule preach short sermons. Have something to say when you arise to preach, and stop when it is said.

6. Endeavor at whatever cost and labor, always to adapt your subject to your audience.

7. Select a plain text, and stick to it. Do not ramble in your sermon. It is a serious fault, and should be overcome at any cost of painstaking.

8. Do not preach with unabated loudness. Speak every word distinctly. Emphasize properly. Cultivate your voice. Its quality must not be lacking in agreeableness, as the words fall upon the ear of the auditor.

9. Avoid with care anything affected or awkward in your pulpit manner, gesture, phrase, or pronunciation. Such novelties at such a time, from such a source, will break the connection of thought in the sermon with many of your hearers.

10. Let your public prayers, like your sermons, be adapted to the occasion; be fervent, be spiritual and trustful. Avoid tediousness in manner. Be brief. Seek the presence and guidance of the Holy Spirit. (Rom. 8:26.)

11. Adopt some plan of Bible study. Read the Bible through in order. Read some portion of Scripture every day, with meditation and prayer,

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Read some passage with notes or commentary. Read and enlarge upon such paragraphs as especially interest you.

12. Make the gifts and offices of the Holy Spirit s revealed in the sacred Scriptures a special study. Our Lord, before His departure from His Apostles, gave them repeated assurances of the coming of the Comforter—the Holy Spirit, the Spirit of Truth, the Promise of the Father, all of which were blessedly fulfilled on the day of Pentecost. Since that baptism of power, the Church of God has been under the Spirit's dispensation.

13. While giving to the directions contained in the foregoing paragraphs all the attention which their importance demands, you are not to infer that the reading and studying of works of acknowledged scientific merit, or of authentic research in the more important lines of correlative and helpful knowledge, should be treated with indifference. The one must be attended to at any cost of time and earnest application; the other must not be neglected.

¶ 103. *Effective Preaching.*

1. An old rule gave directions to the preacher on this subject: (1) To convince the mind and move the heart; (2) To offer Christ in all His offices; (3) To present and urge the Gospel invitation; (4) To build up believers; and to do all this in some measure in every sermon.

2. Another rule recommended was: To preach

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Christ in all His offices; to declare His law as well as His Gospel, both to saint and sinner; and, in addition, to strongly insist on inward and outward holiness in all its branches.

[*To this may be added with emphasis:*]

3. Whatever the method adopted upon proper consecration and Biblical research, *every sermon should be the best you can preach under the conditions and at the time.* At the conclusion of the service, you should bear within, the assurance of the Saviour's commendation, that *you have done what you could.*

¶ 104. *Preaching Places.*

1. In general, the preacher should give most attention to those places where the greatest number of orderly attentive hearers of the Word can be secured, and where there are the strongest indications of results in the salvation of souls and the permanent establishment of the Church.

2. Preaching places once established in a community should not be discontinued by the preacher-in-charge in the interval between the Annual Conferences sessions, without the consent of the Presiding Elder and the Quarterly Conference; wherever there is a discontinuance of an appointment, the preacher-in-charge shall transfer the names of members to such adjacent classes as they may select.

3. As a rule only so many regular new appoint-

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ments should be taken up, as can be served with sufficient attention to give promise of good results, without detriment to the regular appointments of the charge. Acceptable local ministerial talent may be advantageously employed to assist in the extension of the work of a charge, and should be so engaged with every opportunity.

4. Any person not a minister or representative of our Church interests, applying for permission to preach in any of our churches, or to occupy them for any other purpose, shall present proper credentials, and may then be allowed the use of the church by obtaining the unanimous consent of the board of trustees and the preacher-in-charge.

CHAPTER II.

Reception and Station of Ministers.

I. *Recommendation.*

¶ 105. A candidate for the ministry may be licensed by an Annual or the General Conference. The applicant for license must present a good recommendation from the class to which he belongs, to the Quarterly Conference of the charge, or to the Annual or the General Conference, in the following form:—

We, the undersigned members of A—'s class, recommend our brother, B— C—, as a suitable person for the office of the ministry, and do

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herewith give him a good testimony respecting his conduct as a Christian, and believe him to be possessed of the necessary abilities, and called of God to this office.

It is required that the recommendation shall contain the names of two-thirds of the members present at a duly announced meeting, held for the purpose of considering the matter, provided the number of signatures finally obtained shall constitute a majority of the entire membership of the class.

II. *Questions to Applicants.*

¶ 106. The Chairman of the conference is to examine the candidate in the following manner:

1. Do you believe yourself to be Divinely called to preach the Gospel?
2. Have you obtained the pardon of your sins and peace with God, through faith in Christ?
3. Does the Spirit of God bear witness with your spirit that you are a child of God?
4. Do you earnestly desire and seek to have the love of God shed abroad in your heart by the Holy Spirit, in such a measure that you may have victory over every sin?
5. Are you acquainted with the doctrines and Discipline of our Church?
6. Will you observe and defend them?
7. Have you more debts than you are able to pay?

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8. Will you wholly abstain from the use of tobacco?

If the applicant satisfactorily answers all the foregoing questions, the conference may, if an Annual or the General Conference, by a majority of its ministerial votes, license him as a preacher on trial, and in a Quarterly Conference, recommend him to an Annual or the General Conference for such license.

III. *Ministers from Other Churches.*

¶ 107. If a minister of another denomination desires to unite with our Church, he shall produce from his Church approved credentials of his Christian character and standing in office, and present them to that conference to which he makes application for reception. He shall also make a statement or answer to the fourth, fifth, sixth, seventh and eighth questions in the rules for the licensing of ministers, and if he is an ordained minister, he shall assume, either verbally or in writing, the vows contained in the form for ordaining ministers. If the conference considers his credentials and statements satisfactory, he may be received as Deacon or Elder, according to the rank which he held in his former Church.

IV. *Deacons.*

¶ 108. All local preachers who have served a probation of six years, and who are recommended by the Presiding Elder of the district on which

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they reside, and all preachers on trial who have traveled for two years under the Presiding Elder, if they receive a two-thirds majority of votes of the conference, shall be ordained to the office of Deacon, according to the ritual of our Church. Any of our ministers who are employed as teachers in any of our institutions of learning, and have served a probation of three years; and those in course of preparation as missionaries to the heathen, after having served a probation of two years, may be considered as candidates for Deacon's orders.

V. *Elders.*

¶ 109. After a Deacon has well discharged the duties of his office as an itinerant preacher among us for two years, or if he has served as teacher for three years in any of our institutions of learning, he may be presented to the conference as a candidate for the office of Elder, and if he obtains a two-thirds majority of votes, then he is to be duly ordained.

VI. *Presiding Elders.*

¶ 110. Presiding Elders shall be elected from among the Itinerant Elders, by a majority of votes of an Annual Conference, for a term of four years. A Presiding Elder shall not serve in that capacity longer than two terms consecutively.

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VII. *Bishops.*

¶ 111. A Bishop shall be elected by the General Conference from among the Itinerant Elders, by a majority of the whole number of votes, for a term of four years; and if he proves to be a faithful shepherd, lives according to the Word of God, and the rules of our Discipline, in true godliness, and if no other impediments render it impracticable, he may be re-elected, but shall not be continued in office for more than two successive terms.

VIII. *Itinerants.*

¶ 112. All Elders and Deacons who have received their ordination, after having traveled two years, either by appointment of the Stationing Committee or a Presiding Elder, shall be eligible, and may be admitted into the itinerancy by a two-thirds vote of the conference, and when so admitted shall be known as itinerants.

IX. *Local Preachers.*

¶ 113. A Local Preacher is one who is licensed to serve in the Word as occasion may require and opportunity offer, but who either has never been received into the traveling connection by an Annual Conference, or, if he was thus received, has been located thereby.

X. *Superannuated Preachers.*

¶ 114. A Superannuated Preacher is one who is unable, because of bodily infirmities, to serve a

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charge, and has been transferred, by the conference, to the superannuated list.

XI. *Supernumerary Preachers.*

¶ 115. A Supernumerary Preacher is one who either because of bodily infirmities or for some other reason, has retired from active pastoral service, but is able to serve in some other calling.

XII. *Evangelists.*

¶ 116. The Stationing Committee shall appoint one or more members of an Annual Conference to do evangelistic work on charges within that conference if invited by their pastors and in co-operation with them; or, in neglected territory within any district, when requested by and in co-operation with the Presiding Elder of the district; provided, that the conference shall determine by a vote how many of its members may be thus appointed; and, provided further, that the said Annual Conference shall by a two-thirds vote of the members present and voting, request such appointments. No pastor shall engage an Evangelist other than those appointed by the conference, without first obtaining the written consent of his Presiding Elder.

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CHAPTER III.

Duties of Preachers.

¶ 117. *Duties of a Local Preacher.*

1. It shall be the duty of a Local Preacher to preach when and wherever called upon. He shall exert himself to procure new preaching places, and attend to them faithfully and diligently. He shall acquaint the people with our Church Discipline. Wherever the Lord blesses his labor in awakening and converting souls, he shall, if practicable, receive them into the Church, form them into classes, and introduce them into the mission, circuit, or station.

2. He shall, likewise, visit the sick and assist the poor and indigent; and if called upon to conduct funeral services, he shall do it willingly and never refuse, except there be some unavoidable hindrance.

3. It shall be the duty of an ordained local preacher, wherever necessary, to baptize, to assist in administering the Lord's Supper, and to perform marriage ceremonies.

4. Of him it is especially required, above other local preachers, in case of necessity, to fill the appointments of itinerant preachers.

5. He shall give the church a good example of charitableness, instruct all in this duty by exhortation and preaching, and do works of charity and mercy to those in need and especially to the household of God.

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Duties of a Traveling Preacher.

¶ 118. It shall be the duty of a traveling preacher:

1. To preach as much as possible on his appointed field of labor, and never to neglect an appointment.

2. To see that our Church Discipline is observed in every respect on his charge.

3. When there are no stewards, to appoint stewards who shall serve until the next Quarterly Conference. To appoint a day preceding the quarterly or general meeting as a special day for fasting and prayers, and to inculcate the duty of giving alms.

4. To visit the people, the sick, the prisoners, the poor and needy, and to assist them in temporal and spiritual things, and by example and exhortation induce others thereto. He shall, at every visit, if practicable, offer prayer. He shall recommend clean lives, economy and godliness. He shall give counsel and advice to the children, and, wherever practicable, organize catechetical classes, and furnish his successor in office a correct report of the names of the catechumens, and how far they are advanced in the catechism.

5. To form classes wherever the Lord effects awakening, conviction, and conversion by his labors; or wherever a favorable opportunity presents itself.

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Duties of a Preacher-in-Charge.

¶ 119. The following additional duties devolve upon him to whom is intrusted the charge of a circuit, station, or mission:

1. He shall see that the other preachers on his field of labor conduct themselves well, and that they lack in nothing.

2. It devolves upon him to preside at the election of class leaders and assistant leaders, and renew the class books. He shall keep a general Church Register, and accurately record therein the names of our members on his charge, and shall carefully prepare the statistics, as indicated by the rules governing the Annual Conference procedure, and shall record all other important occurrences which may be useful for his successor in office to know.

3. According to the directions of our Discipline, he shall admit, examine, put back on trial, or exclude members, as the case may require.

4. He shall also be diligent in forming Sunday schools where there are none, and keep watch over those on his field of labor. He shall encourage his societies, by word and deed, to zealous participation in the Sunday schools, and in love and earnestness admonish those who neglect these duties.

5. He shall see that the society is duly supplied with such books and periodicals as may be recommended by our General or Annual Conferences.

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6. Wherever, on his field of labor, the erection of church edifices or parsonages becomes necessary, and there are prospects at hand that they can be erected by voluntary contributions, it is his duty to see that the work is properly commenced and executed.

7. In all important matters he shall solicit the advice of his brethren in office, and especially that of the Presiding Elder, and give the latter information respecting the condition of his field of labor. He shall also baptize according to the Word of God and perform the ceremony of marriage. In this, however, he shall be subject to, and proceed in accordance with the laws of the state in which he executes the religious function.

If he is an ordained preacher, he shall administer the Lord's Supper.

¶ 120. *Duties of a Presiding Elder.*

1. He shall oversee the temporal and spiritual interests of the district to which he has been appointed, travel therein and preach as often as practicable.

2. He shall appoint the time of the quarterly meetings and have charge of the spiritual interests of the camp-meetings and call such ministers of his district as may be necessary to hold the same. He shall preside at the Quarterly Conferences and whenever practicable, have charge of the administration of the Lord's Supper. He shall inquire whether the preachers do their duty,

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and exhort them to maintain discipline and order, love and seriousness in the Church. He shall look after the organization of young people's societies on his district, and make inquiry in the Quarterly Conference as to the work of the societies.

3. In case of necessity, he shall have the authority in the intervals between the Annual Conference sessions, to change or transfer preachers in accordance with the judgment of a majority of the preachers-in-charge on the district; also to receive preachers on trial, and to remove immoral ones within the bounds of his district, according to the direction of our Church Discipline.

4. It shall be his duty to make strict inquiry as to whether each pastor has received the amount of salary due him, and in case of a deficiency, to make an earnest effort to secure the balance due.

5. Each Presiding Elder shall present a written report of his district to his Annual Conference.

¶ 121. *Duties of a Bishop.*

It shall be the duty of a Bishop:

1. To preside at the Annual and General Conferences, in accordance with the regulations of our Discipline.

2. To be a member of the Stationing Committee when President of an Annual Conference.

3. In the intervals between Annual Conference sessions, as necessity may require, to change preachers from one district to another, with the

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consent of the Presiding Elders of such districts and the preachers thus changed; and to transfer preachers from one conference to another with the consent of such preachers and the conferences to which they are transferred.

4. To oversee the spiritual interests of the Church, carefully guarding them so that everything shall be done according to the Word of God and the rules of our Church.

5. To perform the ceremony of ordination in accordance with the regulations of our Discipline.

6. To prepare and submit to the General Conference a message embracing his views concerning the general state of the Church.

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PART IV.
CHURCH TRIALS.

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I. Trial of Lay Members.

II. Trial of Ministers.

III. Trial of a Bishop.

IV. Court of Appeals.

V. Jurisdiction and Evidence.

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CHAPTER I.

Church Trials.

¶ 122. Church trials should be regarded by all ministers, pastors, and churches as an expedient of last resort. The ministry and membership of the Church in general, and of every local society, with its pastors and officers in particular, should make every reasonable effort to adjust existing difficulties before any steps are taken to institute a trial.

Trial of Lay Members.

¶ 123. The trial of lay members shall be before a select number of the society to which they belong, or, if necessary, for prudential reasons, before a committee from another society of our Church, in number not less than three, who shall, upon an impartial hearing of the evidence, determine the questions of innocence, blame-worthiness, or guilt, and the sentence to be pronounced.

Neglect of Duty.

¶ 124. In all cases of reputed negligence and lack of faithfulness respecting Christian privileges and responsibilities, as clearly set forth in the Word of God, and in our General Rules, it shall be the duty of the class-leader and his assistant to visit and admonish such in the spirit of meek-

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ness and love, and to do this repeatedly, if the case shall require it. If no reformation is witnessed as a result, such delinquent shall be reported to the preacher-in-charge, for additional admonition and reformatory efforts, and if all these shall prove unavailing, trial proceedings shall be instituted, or the case may be first reported to the Quarterly Conference for counsel and instruction.

If such a delinquent member is brought to trial and convicted, he shall be excluded from the Church, unless he shall at such investigation appear to be truly contrite and desirous to amend his course, in which case he may be placed on probation for a period not to exceed six months. If, then, the preacher-in-charge, the class-leader and the assistant class-leader, or a majority of them, shall conclude that no real improvement in his conduct has taken place during the probation, the offending member shall be excluded. If in any case the accused refuses to be present at such trial, the hearing shall be held as if he were present.

Imprudent and ~~Sinful~~ Conduct.

¶ 125. In all cases of reputed sinful conduct, violations of Christian propriety, the indulgence in sinful words or temper, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsman for persons engaged in such traffic, renting property

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as a place in or on which to manufacture or sell intoxicating liquors, patronizing amusements and games of chance of immoral tendencies, and the like, proper inquiry shall first be made by the class-leader or the preacher-in-charge respecting the authenticity of such reports, and if these prove to be sufficiently reliable to make them appear credible, the class-leader, or the preacher-in-charge, or both of them together, shall visit such member and inquire definitely into the matter. In case of confession, humility, and promises of repentance and reformation, the erring member shall be borne with for a reasonable time; but if such reformation does not follow, the accused shall be brought to trial. Should the accused, during the trial, manifest sufficient evidence of true penitence and contrition to warrant the hope of reformation, the same leniency may be exercised as in the case of neglect of duty; if not, such member shall, upon conviction, be excluded from the Church.

Gross Immorality.

¶ 126. In all cases of reputed gross immorality, the member shall be visited without delay by the class-leader, or the preacher-in-charge, or by both together, and the matter shall be definitely inquired into, and if the report be found sufficiently credible to demand an investigation, trial proceedings shall be instituted according to the directions given in our Discipline; and in case of conviction, he shall be expelled from the Church.

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Causing Dissension.

¶ 127. If any member of our Church shall be accused of causing dissension in any of our societies, by inveighing against our doctrines or Discipline, the member so offending shall be reproved by the preacher-in-charge, and, if necessary, repeatedly admonished to a better course of thought and action; but if he shall persist in such pernicious practice, he shall be brought to trial, and, upon conviction, be excluded from the Church.

Arbitration.

¶ 128. In the event of disagreement between two or more members of our Church concerning business transactions or interests, which the parties are unable to satisfactorily adjust, the preacher-in-charge shall, upon inquiry, recommend to the parties a reference of the matter to a committee of five arbiters, two to be chosen by each of the respective parties, and these four to choose the fifth; such arbiters being members of our Church.

¶ 129. The verdict of the arbiters shall be binding alike on the several parties, and if either refuse to abide by the judgment rendered, it shall be regarded as an offence against the order and discipline of the Church, rendering him liable to complaint and trial, in which case, except he can show sufficient cause for such persistence, he shall be excluded.

¶ 130. A member of our Church who shall refuse, in case of debt or other dispute, to submit

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the matter to arbitration when advised to do so by the class-leader, or pastor, or both, and shall enter into a lawsuit with another member, without first seeking adjustment by resort to peaceable measures, shall likewise be regarded as having violated the order and discipline of the Church, and shall be liable as in the preceding paragraph. This is not to apply to executors and administrators, nor in cases where delay would entail financial loss.

Right of Appeal of Lay Members.

¶ 131. In all cases of trials of lay members resulting in the conviction ~~and sentencing~~ of the accused, an appeal to the Quarterly Conference shall be granted, provided the appellant shall, within thirty days after receiving a copy of the verdict, give notice to this effect to the secretary of said trial, who shall thereupon send or convey the record of the trial to the preacher-in-charge, to be presented by him at the next session of the Quarterly Conference, which shall carefully examine the charges and specifications, and the evidence presented for and against the accused, and, by a majority vote, pass upon each, which action shall be final in the case. Any member of Quarterly Conference having served as juror on the case, shall have no vote in Quarterly Conference on the same case in appeal.

If in passing upon a case of appeal the Quarterly Conference find evidence of irregularities sufficient to have prejudiced the cause of the appellant,

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it shall annul the action of the committee and order a new trial. If it finds the action regular in all respects, but the evidence against the accused insufficient to warrant the verdict, it shall reverse the action of the committee. If it finds the action of the committee regular and the evidence sufficient to sustain the verdict, it shall ratify the same.

It shall be the duty of the secretary of the Quarterly Conference to transmit to the appellant a copy of the decision rendered in the case, without delay.

Right of Challenge.

¶ 132. In all cases of trial the accused shall have the right of reasonable challenge respecting those who shall sit in the case as jury or trial committee. A person disqualified to sit as a juror in a civil suit, because of interest or prejudice, should, in an intensified degree, be deemed out of place in a Church trial.

Appointment of Plaintiff.

¶ 133. In all cases of lay members in which trials are deemed necessary, but in which no member of the society is willing to act as accuser, the Quarterly Conference shall appoint a person who shall serve as plaintiff on behalf of the Church. At such trial, the preacher-in-charge, the Presiding Elder, or another ordained minister of the district, appointed by the Presiding Elder, shall preside.

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¶ 134. *President of a Trial.*

1. In all cases of trials of lay members in which the preacher-in-charge must not be excused for prudential or other important reasons, it shall be his duty to institute and preside at such trials; but if, for sufficient reasons, he must be excused, the Presiding Elder of the district shall take his place, or appoint an ordained minister of his district to do so. If the preacher-in-charge presides at a trial, he shall also appoint the Trial Committee. If the preacher-in-charge, for prudential reasons, cannot preside, the Presiding Elder shall appoint the committee and also the time and place, even in cases in which he cannot himself preside.

2. A minister who presides at the trial of any member shall in all cases preserve strictly an impartial attitude, such as would be expected of an honorable jurist in a civil court, and shall have no part in determining the verdict or framing the sentence. He shall be accessible to the members of the Trial Committee to impart any needed information on legal points, but shall refuse to commit himself as to the merits of the case in hand.

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Local Preachers

CHAPTER II.

Trial of Ministers.

¶ 135. The ministers of each Annual Conference shall elect annually from among their own members seven or more men, Elders, if possible, yet so that they do not exceed twelve in number, who shall serve as a Trial Court in case of any and all charges duly preferred against any minister of the conference. All vacancies in the court shall be filled by the remaining members.

¶ 136. When a minister is charged with a crime expressly forbidden in the Word of God as an un-Christian practice, the Presiding Elder on whose district he resides shall, after having furnished the accused a copy of the charges, convene the Trial Court at as early a day as practicable, and at such place as shall be most convenient to those concerned. If the accused be a Presiding Elder, the Bishop shall furnish him a copy of the charges, and convene the Trial Court. This Trial Court, when so convened, shall have full power to try the accused, and, if necessity requires, censure him or suspend him from office until the next session of the Annual Conference.

¶ 137. The Trial Court shall elect a chairman and a secretary from among its own members.

¶ 138. The secretary shall keep a correct record of all the trial proceedings, and take charge of all papers and documents submitted in the case. The record, after having been approved by the court,

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shall be signed by the president and secretary, and, together with the papers and documents presented, shall be transmitted to the secretary of the Annual Conference, to be used in reviewing the trial. A certified copy of the record shall be furnished the defendant if he demands it.

¶ 139. The defendant shall have the right of peremptory challenge, yet not so as to reduce the court below two-thirds of its original number. Two-thirds of the court actually sitting in the case shall be necessary to convict. If the accused evade a trial it shall be received as presumptive evidence against him, and the court shall proceed with the case and deal with him as though he were present.

¶ 140. If there be rumors charging a minister with immoral or un-Christian conduct, and no one appears as accuser against him the Presiding Elder to whose district he belongs shall take one or two ministers with him and inquire thoroughly into the matter, and, if they find the rumors well founded, they, or any one of them, shall formulate and prefer charges to the Bishop, who shall proceed in the matter as provided in ¶ 135.

¶ 141. If the circumstances be such that a trial cannot immediately be held in any of the cases above provided for, then the Bishop or the Presiding Elder shall suspend such a minister from his office until his trial. If, however, the accused be a Presiding Elder, he shall be suspended by the Bishop. But such suspension can only be made

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when the charges are in writing and subscribed to by those who are willing to prosecute them; provided, however, that the defendant shall have the right to demand a trial within twenty days.

¶ 142. In case of improper temper, words, or actions, the minister so offending shall be admonished by his Presiding Elder, or, if the offender be a Presiding Elder, by the Bishop. Should the offense occur the second time, one or two ministers are to be taken along as witnesses. If he offends a third time, let the case be proceeded with according to ¶ 135.

¶ 143. When a minister fails in business, or contracts debts which he is not able to pay, the Presiding Elder, or if the brother who thus fails be a Presiding Elder, the Bishop, shall appoint three judicious men, members of our Church, to inspect the accounts, contracts, and circumstances of the supposed delinquent, and if, in their opinion, he has been dishonest, or contracted debts without the probability of being able to pay them, let the case be disposed of according to ¶ 135.

¶ 144. If a minister disseminate doctrines contrary to the Word of God and our articles of faith, or inveighs against our Discipline, let the same process be observed as in cases of immorality. But if such minister solemnly promise to cease from disseminating such erroneous doctrines, he shall be borne with until his case shall be laid before the Annual Conference, which may order a trial before the Trial Court provided for in ¶ 134.

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¶ 145. If in the examination of moral and official conduct of the preachers in the Annual Conference, it appears that there are rumors, or accusations of un-Christian conduct, or of official misconduct, but that there are no legal charges, the Conference shall appoint a committee of inquiry to whom the matter shall be referred, and said committee shall report its findings to the Conference. If the committee finds that there is necessity for a trial, the Conference shall appoint a plaintiff and order the case to be proceeded with according to ¶ 135.

¶ 146. In all cases in which a minister who stands in full connection as an Itinerant, or as a local Elder, has been convicted and sentenced to be censured, deposed from office, or expelled from the Church, he shall be allowed an appeal to the Court of Appeals, provided that he notify the president of the Annual Conference of his intention to do so within thirty days after the close of the conference session. In the case of a preacher on trial or of a local Deacon, the action of the Annual Conference shall be final.

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CHAPTER III.

Trial of a Bishop.

¶ 147. Charges of immoral or un-Christian conduct against a Bishop must be preferred in writing, signed by at least three traveling Elders, and plainly allege an offense clearly forbidden in the Word of God. Such charges must be presented to the Presiding Elder of the district on which, or of the one nearest to which, the offense is al leged to have been committed. After having re ceived such written charges the Presiding Elder shall convene a Judicial Conference, to be com posed of the Triers of Appeals in five neighboring Conferences. The said Judicial Conference, when so convened, shall have full power to try the accused Bishop, according to the directions of the Discipline, and to suspend him from the functions of his office, or to expel him from the Church.

¶ 148. The accused shall have the right of peremptory challenge, yet not so as to reduce the number of the conference below fifteen, of whom ten, or a like proportion, if the conference be larger, shall be necessary to convict.

¶ 149. The Judicial Conference shall elect a president and a secretary from among its own members. An accurate record of all the proceedings shall be kept by the secretary, and when the record has been approved by the conference, it shall be signed by the president and the secretary,

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and transmitted to the secretary of the preceding General Conference, to be preserved among the papers of said conference, and to be used by it in case of an appeal. A certified copy of such record shall be furnished the defendant, if he demands it.

¶ 150. In case there are rumors of immoral or un-Christian conduct concerning a Bishop, and no one appears who is willing to formulate and prosecute charges, the Presiding Elder of the district on which, or of the one nearest to which, the offense is alleged to have been committed, shall take with him three or four of the Elders of his district and make careful and thorough inquiry into the matter, and if they find the rumors well founded, they, or a majority of them, shall formulate and prefer charges against him to the Presiding Elder of an adjacent district. who shall then proceed as provided for in ¶ 147.

¶ 151. A Bishop shall have the right of appeal to the next General Conference, if he signify his intention to appeal within thirty days after his conviction, and shall notify the president of the Judicial Conference to that effect. In case of an appeal, only the record of the trial and the evidence submitted, shall be used in the hearing of the same.

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CHAPTER IV.

Court of Appeals.

¶ 152. The several Annual Conferences shall elect, quadrennially, at the first session succeeding the General Conference, from the Elders, five men, who shall be known as Triers of Appeals. In case of a vacancy occurring during the year, the remaining Triers shall fill the vacancy until the next session of the Annual Conference.

¶ 153. Whenever an appeal is taken from the decision of an Annual Conference, the president of the conference shall call together the Triers of Appeals from three neighboring conferences, at such time and place as he may, with due regard to the wishes of the appellant, designate. These persons, when so convened, shall constitute a Court of Appeals, which shall have power to affirm or reverse the verdict and sentence of an Annual Conference. In case of irregularities sufficient to vitiate the proceedings of a Trial Court or an Annual Conference, the court shall have power to remand the case for retrial by the body in which the irregularities occurred. Its findings in all cases shall be final. The president of the conference shall give due notice to all concerned of the time and place of meeting. The Court of Appeals shall not be convened oftener than once a year to try appeals from the same Annual Conference.

¶ 154. This court shall organize by electing a

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president and a secretary from among its own members. The president shall see that the proceedings are conducted in an orderly and judicial manner, and the secretary shall make an accurate record of all the proceedings, and shall, at the close of the trial, transmit the same to the secretary of the conference from which the appeal was taken, to be preserved by him among the records and documents of said conference.

¶ 155. The appellant shall have the right of peremptory challenge, yet not so that the number shall fall below nine, which number shall be required to make a quorum.

¶ 156. The expenses of the Court of Appeals shall be paid by the Annual Conferences to which the Triers of Appeals belong.

CHAPTER V.

Jurisdiction and Evidence.

¶ 157. Whenever a Trial Court is convened to hear a case, the chairman of said court shall decide all questions of jurisdiction. Should there be a difference of opinion on any question of jurisdiction in the case, the matter shall be decided by a majority of the court. Before proceeding to the hearing of evidence in a case, the Trial Court shall carefully examine the charge or charges with the specifications, and if they are not in accordance with the requirements of our Discipline,

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they shall refuse to proceed with the trial, except the accuser shall reduce them to such conformity.

Charges.

¶ 158. All charges against ministers or lay members in our Church shall be in writing, the heading of which shall not exceed in evil import the thing or things charged, and such accusation shall be clearly and definitely stated, associated immediately with the specifications to be alleged in proof, so that the accused may be able to prepare his defense. An exact copy of the charges shall be given to the accused, or left at his residence by the accuser in time to prepare for the trial, or not less than fourteen days in advance of the time appointed. In all cases of charges whether against ministers or members, the plaintiff must be a member in full and regular standing of our Church.

Withdrawal Under Charges.

¶ 159. No member or minister of our Church has the right to withdraw from the Church while legally under charges. Should any one assume to do so, the Church has the right to properly investigate the charge and pass judgment in the case. If, however, all the parties concerned are agreed, an accused person may for prudential reasons be permitted to withdraw. Provided, That in case of a minister, all papers which he holds from the Church be surrendered.

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Evidence Admissible at Trials.

¶ 160. In all cases of trials of members or ministers, persons of good report non-members as well as members of our Church, may appear as witnesses; and the testimony of absent witnesses, when taken before a committee of not less than two members of the Church and presented at the trial, shall be admitted, provided in every case sufficient notice had been given to the adverse party of the time and place of taking such testimony, to have enabled him to provide for cross-examination if he desired to do so. No hearsay testimony shall be admitted. It shall be the duty of members of the Church to testify in matters of which they have certain knowledge when duly notified by the accuser or the accused of the time and place of a pending investigation, or show just cause for refusing to do so; otherwise it shall be regarded as a violation of the order and discipline of the Church, and may be dealt with accordingly.

¶ 161. In all cases of an appeal, whether of ministers or lay members, only the records of the trial below, together with the papers and documents there submitted, shall be used in evidence.

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PART V.
THE RITUAL.

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I. Baptism.

II. The Lord's Supper.

III. Matrimony.

IV. Burial Services.

V. Ordination.

VI. Cornerstone Laying and Dedication.

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CHAPTER I.

Forms for the Administration of Baptism.

¶ 162. *Baptism of Infants.*

DEARLY BELOVED: In presenting this child for baptism, you not only signify your faith in the Christian religion, which teaches the indispensable necessity of the new birth, of which holy baptism is a sacramental representation, but you also express your earnest desire that . . . . . may in early life be consecrated to God and His service, and that . . . . . may continue faithful until death and attain the life everlasting.

In order to accomplish this, it will be your duty as parents (or guardians) to teach . . . . early the fear of the Lord: to watch over . . . . . education that . . . . . be not let astray; to direct . . . . . youthful mind to the Holy Scriptures, and . . . . . feet to the house of God; to restrain . . . . . from evil associates and habits, and as much as in you lies, to bring . . . . . up in the nurture and admonition of the Lord.

Ques. Will you endeavor so to do, by the help of God?

Ans. I will.

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Prayer.

Eternal God, our Creator and Redeemer, we solemnly present this child to Thee through the ordinance of Christian baptism, pleading the atoning suffering of Thine only begotten Son, Jesus Christ, by Whom the curse of the transgression of our first parents has been removed, and thus all infants made heirs of the kingdom of God; and by Whom the element of water has been sanctified for this holy purpose in His own baptism; by Whom also the commandment was given to His disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Regard mercifully, we beseech Thee, O God, our earnest supplication, and bless both these *parents,* (or guardians), and this child. Give the *parents,* (or guardians), wisdom and grace to teach *him* (her) early, the fear of the Lord. May they first seek the guidance of the Holy Spirit for themselves, so to walk before Thee that by example, as well as precept, they may point *him* (her) to the life spiritual and eternal. And grant unto this child, now to be baptized, Thy grace as we present *him* (her) to Thee in prayer. Grant that the Holy Spirit may guide *him* (her) so that *he* (she) may follow the path of truth and holiness, and may in the future show *himself* (herself) an obedient child, firm in the faith, joyful in hope and grounded in love; that, dying to self, Christ may live and reign within, giving *him* (her) complete victory over the world, the flesh,

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and the devil. O Thou ever blessed God, give this child the fullness of Thy grace, that *he* (she) may lead a useful and happy life here, and finally live and reign forever with Thee in Thy glorious kingdom, through Jesus Christ our Lord. *Amen.*

Scripture reading, Mark 10: 13-16.

"And they brought young children to Him, that He should touch them. And His disciples rebuked those that brought them; but when Jesus saw it, He was much displeased and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."—*Our Father, &c.*

[*The parents or guardians shall then name the child. When baptizing the child the minister shall say:*]

A. B.—I baptize thee in the name of the Father. and of the Son, and of the Holy Ghost. *Amen.*

Benediction.

¶ 163. *Baptism of Adults.*

DEARLY BELOVED: Our Lord commanded His apostles, saying: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

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On the day of Pentecost Peter said to the multitude anxiously inquiring for salvation: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Philip, the evangelist, went down to the city of Samaria and preached Christ to the people. And "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

We trust that it has pleased God, in His infinite mercy, to awaken you to a sense of your guilt and danger, and to lead you to repentance and faith in the Lord Jesus Christ. By presenting yourself for this holy sacrament, you declare your purpose to live the new life, and to seek the inheritance of the saints in light.

Prayer.

Eternal God, our gracious Heavenly Father, the helper of all who flee to Thee in time of need, the life of all who put their trust in Thee, and the resurrection of the dead, Thou hast encouraged us through the promise of Thy well-beloved Son, Jesus Christ, to expect great help from Thee, for He said: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Answer now, O Lord, our earnest petition offered in behalf of *this person* (these persons) now to be consecrated to Thy service by the

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solemn rite of baptism. As we apply the ~~symbolic~~ water, an emblem of the heavenly washing, apply Thou, O Lord, the Holy Spirit, to purify and sanctify *him* (her) for holy service in Thy Kingdom. Strengthen within *him* (her) the new life of faith, so that *he* (she) may be enabled to overcome the world, the flesh, and the devil; that all carnal affections and lusts may be crucified in *him* (her), and that the new man may be raised up into spiritual power and usefulness. Regard, we beseech Thee, our supplications in mercy, and grant that *the person* (these persons) now to be baptized, may receive the fullness of Thy grace, and may *he* (she) ever remain in the number of Thy faithful and elect children, and finally inherit everlasting life. *Amen.*

[*Then shall the minister put the following questions to each of the persons to be baptized.*]

Ques. Dost thou believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only begotten Son, our Lord; that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He descended into Hades; that the third day He rose from the dead; that He ascended into heaven, and sitteth at the right hand of God, the Father Almighty, and from thence shall come again to judge the quick and the dead?

And dost thou believe in the Holy Spirit, the

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Holy General Church? the Communion of saints? the remission of sins? the resurrection of the body, and the life everlasting?

If so, answer; yes, I do believe it.

If thou wilt be baptized it this faith, answer; yes, I will.

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires, so that thou wilt not follow them, nor be led by the carnal desires of the flesh?

If so, answer; yes, I renounce them all.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

If so, answer; yes, by the help of God.

[*Then shall the minister ask the name of the applicant and sprinkle or pour water upon him, or, if he should desire it, immerse him in water, saying:*]

A. B.—I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

CHAPTER II.

¶ 164. Form for the Administration of the Lord's Supper.

The administration of the Lord's Supper shall be introduced by an appropriate sermon or address bearing on self-examination, and the reading of 1 Cor. 11: 23-29, Luke 22: 14-20, or some other appropriate passage of Scripture.

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[*Then shall the minister, for himself and for the congregation, all humbly kneeling, make a confession and pray either extemporaneously or after the following manner:*]

Almighty and most merciful Father; we have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and have done those things which we ought not to have done. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous to us. Have mercy upon us, have mercy upon us, most merciful Father. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord. Forgive us all that is past, and grant, O merciful Father, for Christ's sake, that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy Holy Name. Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name through Jesus Christ our Lord. Almighty God, our Heavenly Father, Thou, of Thy tender mercy, didst give Thine only Son, Jesus Christ, to suffer death upon the cross for our redemption,

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and He there, by the oblation of Himself, once offered, made a full, perfect, and sufficient sacrifice, and satisfaction for the sins of the world; and instituted, and in His gospel commanded us to continue, a memorial of His precious death until His coming again. This holy sacrament we now intend to celebrate. We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy great and manifold mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou, the unchangeable God, art always merciful. We adore the riches of Thy mercy in our redemption. Grant, Gracious Father, that we may receive this holy sacrament with devout, believing, and grateful hearts and that we may feel the power of our Lord's redemption as we receive the bread and the fruit of the vine in the memory of His passion. May the Holy Spirit take of the things of Christ and show them to us, giving us a deeper insight into redeeming love. While we remember Christ, may we hate sin, and renew our purpose to live for Him alone Who has bought us with His blood. Let the death of Christ be ever before us, ministering peace and joy to our souls, and quickening us to a holy and ever abiding resolution to serve only Thee through Him.

The Lord's Prayer.

Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done

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in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

[*Then shall the minister receive the communion, and after this he shall proceed to administer the same to the people in order, kneeling. When he places the bread into the hands of the communicants he shall say:*]

The body of our Lord Jesus Christ was given for thee. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

[*When delivering the cup to the communicants, the minister shall say:*]

Drink this in remembrance that the blood of our Lord Jesus Christ was shed for thee, for the washing away of all thy sins and the sanctification of thy soul. Partake of it by faith and be thankful.

[While the communicants are gathering about the altar, an appropriate hymn may be sung. The communion service should be ended with an extempore prayer of thanksgiving.]

Benediction.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of

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the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.* (Heb. 13:20, 21.)

CHAPTER III.

¶ 165. Form for the Solemnization of Matrimony.

[At the day and the time appointed for the solemnization of matrimony, the persons to be married, after having been legally qualified, shall stand together, the man on the right hand and the woman on the left, and the minister shall say.]

"There was a marriage in Cana of Galilee; and the mother of Jesus was there; and Jesus also was bidden, and His disciples, to the marriage."

Dearly Beloved: We are assembled in the presence of God as witnesses to unite this man and this woman in holy matrimony. This state is commended by the apostle as being honorable among all men. It is not to be entered unadvisedly, but discreetly, reverently, and in the fear of God.

The Scriptures teach that this state was instituted by God; that according to His ordinance, husband and wife should be one in the Lord. Persons purposing to enter this state, should be joined in the bonds of a pure affection, whereby a mutual

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devotion, respect, and helpfulness are insured. They should aspire to perfect peace and joy in their wedded life, and, in all their relations, honor God.

Into this holy state these two persons now purpose to enter. Therefore if any can show just cause why they may not lawfully do so, let him now speak, or else hereafter forever hold his peace.

[*Addressing the persons about to be married, the minister shall say:*]

I require and charge you both that, if either of you know of any impediment why you may not be lawfully joined in matrimony, you do now confess it.

[*Then shall the minister addressing the man say:*]

Wilt thou, [N. N.] in the sight of God and in the presence of these witnesses, take [N. N.] to be thy wedded wife, to live together after God's ordinance in the holy state of matrimony? Wilt thou love, honor, and cherish her, in sickness and in health, in prosperity, and in adversity, and, forsaking all others, cleave only unto her, so long as you both shall live? If so, answer "I will."

[*Then shall the minister, addressing the woman say:*]

Wilt thou, [N. N.] in the sight of God and in the presence of these witnesses, take [N. N.] to be

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thy wedded husband, to live together after God's ordinance in the holy state of matrimony? Wilt thou love, honor, and cherish him, in sickness and in health, in prosperity and adversity, and forsaking all others, cleave only unto him so long as you both shall live? If so, answer, "I will."

[*If a ring be used, the minister shall say to the man, immediately after the woman has answered "I will":*]

What token do you give of your sincerity?

[*The minister shall, as a response, receive the ring from the man's hand, and shall say to the woman, at the same time giving to her the ring:*]

Do you in evidence of your sincerity, accept this ring?

[*Then the man, taking the ring from the woman's right hand, shall place it upon the third finger of her left hand, and repeating after the minister, say:*]

[With this ring I thee wed, and with my heart's affections, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

[*Then shall the minister join their right hands, and, placing his right hand on the joined hands of the couple, say:*]

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Inasmuch then as you, [N. N.] and [N. N.] have thus covenanted together in holy wedlock, I do, according to the ordinance of God and the laws of this Commonwealth, pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. *Amen.*

[*Then shall the minister offer the following prayer:*]

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name; may they live faithfully together, sincerely perform and keep the vow and covenant between them made, and may they ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord.

[*Then the minister shall pronounce, in conclusion, the following benediction:*]

God the Father, God the Son, and God the Holy Spirit, bless, preserve, and keep you. The Lord mercifully look upon you with his favor, and fill you with the riches of His grace; that in this life ye may so live together that in the world to come ye may enjoy life everlasting. *Amen.*

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CHAPTER IV.

¶ 166. Form for Burial Services.

[*At the house the minister shall say:*]

Man that is born of a woman,
Is of few days and full of trouble.
He cometh forth like a flower, and is cut down;
He fleeth also like a shadow, and continueth not. (Job 14:1, 2.)
There is but a step between me and death. (1 Sam. 20:3.)
Lord, make me to know mine end,
And the measure of my days, what it is; that I may know how frail I am. (Psalm 39:4.)
Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. 5:12.)

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. (1 Thess. 4:13, 14.)

[After this a short prayer may be offered, a suitable hymn be sung, and an appropriate sermon be preached before repairing to the grave.]

[*After the coffin is lowered into the grave, the minister shall say:*]

I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he

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live: and whosoever liveth and believeth in Me shall never die. (John 11:25, 26.)

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. (Rev. 14:13.)

Forasmuch as it has pleased God, in Whose power are life and death, to remove from time to eternity the soul of the departed, we commit *his* (or her) body to the ground, earth to earth, ashes to ashes, dust to dust. But we look for the general resurrection at the last day and for a blessed immortality in the world to come, through Jesus Christ our Lord, who will appear in majesty and in power to judge the quick and the dead, when the earth and the sea shall give up their dead and the corruptible bodies of those who are asleep in Him shall be awakened and fashioned like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

[Then the Lord's Prayer may be repeated or omitted, as may be deemed best.]

Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen.*

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Selections of Scripture appropriate for reading in church on funeral occasions.

The sojourner's prayer: Ps. 39:4-13. Numbering our days: Ps. 90:1-15. All flesh is grass: Isa. 40:6-10. The house of mourning: Eccles. 7:1-4. Sorrowing for a child: 2 Sam. 12:15-23. Jesus blessing little children: Mark 10:13-16. Weeping for children: Jer. 31:15-17. Childlikeness: Mat. 18:1-6. Jairus' daughter restored to life: Mark 5:22-24, 35-43. The widow's son raised from death: Luke 7:11-16. The Fatherhood of God: Ps. 103:1-22. The Lord's mercies: Lam. 3:22-33. Strength in God: Isa. 40:25-31. The Father's house of many mansions: John 14:1-6. The shortness of time, and how to use the world: 1 Cor. 7:29-31. Consolation with regard to those who die in the Lord: 1 Thes. 5:1-11. Certainty of the resurrection: 1 Cor. 15:20-28. The resurrection body: 1 Cor. 15:35-49. At home with the Lord: 2 Cor. 5:1-10. Admonition to watchfulness: Mark 13:32-37. Admonition to faithfulness: Luke 12:35-48. Youth or age: Eccles. 12:1-8. Resignation in bereavement: Job 1:20-22.

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CHAPTER V.

Ordination.

¶ 167. *Form for Ordaining Deacons.*

[The time appointed for the ordination of Deacons having come, there shall be a sermon or exhortation, setting forth the office and duty of such as are admitted to the Order of Deacons.]

[*After which one of the elders present, shall present unto the Bishop (or in the absence of a Bishop, to the President of conference) the persons to be ordained Deacons, and their names being read aloud, the Bishop shall say unto the congregation:*]

BRETHREN, If there be any of you who knoweth of any crime or impediment in any of these persons present to be ordained Deacons, for the which he ought not to be admitted to such office, let him come forth in the name of God, and show what such crime or impediment is.

[If any crime or impediment be charged, the person concerned shall not be ordained until such charge shall have been removed.]

[*Then shall the following prayer be offered:*]

Almighty God, who, by Thy Divine wisdom and providence hast appointed divers orders of ministers in Thy Church, and didst by Thy inspiration move the apostles to choose into the order of Deacons men full of faith and of the

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Holy Spirit, of whom Stephen became the first martyr; graciously behold these Thy servants, now called to the like office and service; impart unto them richly those spiritual gifts in the clear discernment and presentation of the Gospel message committed to them, that none may be able to resist the wisdom and the spirit with which they speak; and that many, pricked in their hearts, may inquire what they must do to be saved. And we beseech Thee, to adorn them with innocency of life, that in their walk before the people, they may present an example unblamable and unreprovable; so that both by word and deed they may faithfully serve in the office of Deacon, to the glory of Thy name and the edification of the Church, through Jesus Christ our Lord. *Amen.*

[*The following Scripture shall then be read:*]

1 Timothy 3:8-13.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

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[*Then shall the Bishop, or the President, in the presence of the people, examine every one of those who are to be ordained, in the manner following:*]

Have you the confidence that you are inwardly moved by the Holy Spirit to take upon you the office of the ministry in the Church of Christ, to serve God for the furtherance of His kingdom and glory among men, and the edification of His people?

Ans. Yes; I have this confidence.

Question. Do you unfeignedly believe all the canonical Scriptures of the Old and the New Testament?

Ans. Yes; I do believe them.

Question. Will you diligently search and expound them unto the people whom you shall be appointed to serve?

Ans. I will do so by the grace of God.

Question. It pertaineth to the office of a Deacon to assist the Elder in Divine service; and especially, when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures, to instruct the youth, and to baptize. And especially is it his office to search for the sick, the poor, the afflicted, that they may be visited and relieved. Will you do this with a ready heart and a willing mind?

Ans. I will do so by the help of God.

Question. Will you give all diligence to fashion

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your own life and the lives of your family according to the doctrine of Christ, and to make both yourself and them, as much as in you lieth, wholesome examples to the flock of Christ?

Ans. I will do so, the Lord being my helper.

Question. Will you give earnest heed to those to whom the charge and supervision over you is committed, following with a glad and willing mind their godly counsels and admonitions?

Ans. I will endeavor to do so, the Lord being my helper.

[*Then the Bishop, or the President, with two of the Elders, if such be present, laying his hands upon the head of each candidate, shall say:*]

Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, the Son, and the Holy Spirit. *Amen.*

[*Then shall the Bishop, or the President, deliver, to each of them the Holy Bible, saying:*]

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same unto the people.

[*Then shall the Bishop, or the President, or one of the Elders appointed by him, read the Gospel.:*]

Luke 12: 35-38.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from

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the wedding; that, when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

[*Then shall the following prayer be offered:*]

Almighty God, giver of all good, who hast of Thine own goodness vouchsafed to accept and take these Thy servants into the office of Deacon in Thy Church: make them we beseech Thee, O Lord, to be pure, modest, humble, faithful in their ministrations, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing in the love of Christ, may so acquit themselves in the office of Deacon, as to be esteemed worthy to be called in due course, to the ministrations of the office of Elder in the Church, through Jesus Christ our Lord. *Amen.*

Benediction.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy

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Spirit, be among you, and remain with you always. *Amen.*

[See directions for course of procedure in ordaining Deacons and Elders on the same day at the conclusion of the succeeding form of ordination.]

¶ 168. *Form for Ordaining Elders.*

The time appointed for the ordination of Elders having come, there shall be a sermon or exhortation setting forth the duty and office of such as are ordained Elders in the Church of Christ, as also how the Church ought to esteem the consecrated ministry.

[*After which, one of the Elders present, shall present unto the Bishop, or, in the absence of a Bishop, unto the President of Conference, the persons to be ordained, and say:*]

I present unto you these persons to be ordained as Elders, A. B., C. N.

[*The Bishop shall then address the congregation, saying:*]

Brethren, these are the persons whom we purpose, by Divine approval, to ordain Elders. For, after due examination, we find nothing contrary to the belief that they are divinely called to this function and ministry, and that they are persons meet for the same. But, if there be any one of you who knoweth any crime or impediment in

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any of them, for the which he should not be ordained, let him come forth, in the name of God, and show what such crime or impediment is.

Should any crime or impediment be charged, the person concerned shall not be ordained until such charge shall have been removed.

[*Then shall the Bishop pray, as follows:*]

Almighty God, giver of all good gifts, who, by Thy Holy Spirit, has appointed divers orders of ministers in Thy Church, mercifully behold these, Thy servants, now called to the office of Elder, and replenish them so with the truth of Thy doctrine, and adorn them with innocence and holiness of life, that both by word and good example they may faithfully serve in this office, to the glory of Thy name and the edification of Thy Church, through the merits of our Saviour, Jesus Christ, the Head and Glory of the Church, world without end. *Amen.*

[*The following Scripture shall then be read:*]

Ephesians 4:7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all

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things. And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

[*The following Gospel shall then be read:*]

St. John 10:1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To Him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers; but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pas-

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ture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd.

[*Then the Bishop, or the President, of the conference shall say unto the persons to be ordained Elders:*]

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel and the writings of the Apostles, of what dignity and importance this office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye keep in remembrance the dignity and weight of your calling, to be messengers, watchmen and stewards of the Lord; to teach and admonish, to

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feed and provide for the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the glad tidings of reconciliation with God, through Jesus Christ our Lord.

Have always in remembrance, therefore, the greatness of the treasure committed to your charge. They are the souls for whom Christ shed His blood and gave His life. The Church which you must serve, is His spouse and His body. And if it shall happen that the same Church, or any member thereof, take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore consider well within yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, to bring such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that fruitfulness and perfectness of maturity in Christ, that Christ to them may be all and in all.

Forasmuch, then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, that ye may show yourselves dutiful and thankful unto the Lord who hath placed into your keeping such treasures, as also to beware that neither you yourselves offend nor give occasion that others offend. Howbeit, ye cannot

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have a mind and will thereto of yourselves, for such will and ability are the gift of God alone; for which cause ye ought, and have need, to pray fervently for the Holy Spirit. And seeing that ye cannot by other means accomplish the weighty work pertaining to the salvation of man, but with doctrine and exhortation in accord with and drawn from the sacred Scriptures, associated with a life agreeable to the same, consider well how studious ye ought to be in reading and acquiring a correct knowledge of the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the doctrine of the same Scriptures; and for this selfsame cause how ye ought to forsake and set aside, as much as this may be, all worldly cares and studies.

We have this confidence in you, brethren, that you have all weighed and pondered these things with yourselves many times, and that you have clearly determined by the grace of God to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves without reserve to this one thing, and concentrate all your cares and studies upon the same, and that you will continually pray to God the Father, by the mediation of Jesus Christ our only Saviour, for the blessed indwelling of the Holy Spirit; that by the daily reading and study of the Scriptures ye may be thoroughly furnished, rightly dividing the Word

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of Truth; and that you so conduct yourselves that you may be wholesome and godly examples for the people to follow.

And now, that the congregation here assembled, in the name of Christ, may also understand your minds and wills in these things, and that this, your promise, may the more move you to do your duty, ye shall answer plainly to the things which we, in the name of God and His Church, shall ask of you.

Question. Do you believe in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the office of an Elder?

Ans. I do believe so.

Question. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine essential to eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as essential to eternal salvation, but that which you shall be persuaded may be contained in and proved by the Scriptures?

Ans. I am so persuaded, and have so determined, by the grace of God.

Question. Will you then give faithful diligence to administer the sacraments, preach the doctrines of Christ, and observe and execute the Discipline of the Church as the Lord hath commanded?

Ans. I will do so, by the help of the Lord.

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Question. Will you be ready by all faithful diligence to disprove and banish all erroneous and strange doctrines contrary to God's Word, and to use both public and private admonitions and exhortations as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

Question. Will you be diligent in prayers and in reading the Holy Scriptures, and in such studies as are helpful to the knowledge of the same?

Ans. I will endeavor so to do, the Lord being my helper.

Question. Will you be diligent to fashion yourself and your family according to the doctrine of Christ; and to make both yourself and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I will thereto apply myself, the Lord being my helper.

Question. Will you, to the extent of your ability cultivate and maintain harmony, peace, and love among all people, especially among all Christian persons and preëminently among them that are or shall be committed to your care?

Ans. I will do so, the Lord being my helper.

Question. Will you reverently submit to your superiors in office, unto whom is committed the charge over you; following with a ready heart and a willing mind their godly counsels and admonitions?

Ans. I will do so, the Lord being my helper.

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[*Then shall the Bishop, or the President, say:*]

God Almighty, who hath given you this will to do all these things, grant also unto you fullness of ability to perform, that He may accomplish His work begun in you, through Jesus Christ our Lord. *Amen.*

After this the whole congregation shall be requested to kneel, and in silent prayer to make their humble supplications to God for all these things:

After which the following verses shall be read responsively by the Bishop and assisting Elders, the persons to be ordained Elders and the congregation still kneeling:

Come Holy Ghost our souls inspire.
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight:
Anoint and cheer our soiled face,
With the abundance of Thy grace;
Keep far our foes, give peace at home;
Where Thou art Guide no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along,

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This theme may be our endless song;
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

[*That done, the Bishop, or the President, shall pray in this wise:*]

Almighty God and Heavenly Father, who of Thine infinite love and goodness towards us, hast given to us Thine only and dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life; who, after He had perfected our redemption by His death, and was ascended into heaven, sent abroad into the world His apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry He gathered together multitudes in all parts of the world, to set forth the eternal praise of Thy holy name: for these unspeakable benefits of Thy eternal goodness, and that thou hast vouchsafed to call these Thy servants here present, to the same office and ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks: we praise and worship Thee through Thy dear Son, our Saviour, and we humbly beseech Thee that they may ever continue to show forth Thy praise and that they may daily increase in knowledge and all goodness by the indwelling of the Holy Spirit. Grant that through these Thy ministers, as well as through those over whom they shall be appointed shepherds, Thy holy name may be forever glorified, and Thy kingdom enlarged, through Thy dear Son, Jesus Christ, our Lord. *Amen.*

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[*The Bishop, or the President, and the assisting Elders shall then lay their hands upon the head of each that receiveth the order of Elder, the candidates humbly kneeling and the Bishop, or the President, saying:*]

The Lord pour upon thee the Holy Spirit for the office and work of an Elder in the Church of God, now committed unto thee by authority of the Church, through the imposition of our hands. Be thou a faithful dispenser of the Word of God, and of the Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

[*Then the Bishop, or the President, shall hand to each of them the Bible, saying.*]

Take thou authority as an Elder in the Church, to preach the Word of God and to administer the Holy Sacraments in the congregation.

[*Then shall the Bishop read Mat. 28: 18-20, followed by prayer and benediction in the following order, the congregation and the Elders standing:*]

Mat. 28: 18-20.

Jesus came and spake unto them, saying: All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe

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all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Let us pray.

Most merciful Father, we beseech Thee to impart unto these Thy servants the riches of Thy grace, and the guidance and power of the Holy Spirit; that, with clearness of discernment, and readiness of utterance, they may declare unto all to whom they are sent the whole counsel of God; and that through their ministrations the Church may be quickened, and moved to higher attainments in godliness, and the lost be converted and gathered into the fold of Christ. Grant that in all things they may seek Thy glory alone, and the increase of Thy kingdom, through Jesus Christ our Lord. O merciful Father, our hope is in Thee. Fill us with Thy gracious presence and favor in all our lot; that in all our works, begun, continued and ended in Thee, we may worthily glorify Thy holy name, and finally by Thy mercy, inherit eternal life, through Jesus Christ our Lord. *Amen.*

Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

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[If on the same day the order of Deacon be given to some, and that of Elder to others, the Deacons shall be first presented, and then the Elders. The forms shall both be used; first that for Deacons, then that for Elders. The epistle to be read shall be Eph. 4: 7-13, as before in this office; immediately after which, they who are to be ordained Deacons shall be examined and ordained as is heretofore prescribed. Then the Gospel, John 10: 1-16, having been read as before in this office, they who are to be ordained Elders shall likewise be examined and ordained as directed.

Or, if preferred, those to be ordained Deacons may be examined first, after reading Eph. 4: 7-13, and be seated; then those to be ordained Elders, after which the ordination may proceed together without interruption, first of the Deacons, then of the Elders, with conclusion as directed above.]

CHAPTER VI.

¶ 169. Form for Laying a Corner Stone.

BELOVED: As God in ancient times commanded His servant Moses to set up the tabernacle in the camp of Israel in the wilderness, and afterward bestowed His blessing upon Solomon, the king, in erecting the temple in Jerusalem, where all Israel worshiped, so has He moved your hearts to erect at this place a sanctuary, where, in years

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to come, His people may assemble for Scriptural instruction, prayer and praise. We are assembled, at this time, to lay the corner stone of this building, devoutly asking God to vouchsafe His blessings to this undertaking.

[The following order of exercises may be observed:]

1. Singing.

2. Reading of Scripture, as follows:

(Ps. 132, or 1 Cor. 3:8-23. Isa. 28:16. Ps. 118:19-29. Eph. 2:14-22. 1 Peter 2:1-10.)

3. Prayer.

Almighty God, Creator of heaven and earth; Thou high and lofty one who inhabitest eternity, we thank Thee that though we had wandered far from Thee by sin and transgression, infinite love has moved Thee to send Thine only begotten Son, Jesus Christ, to us, that He might redeem and purify us, and make us meet for holy fellowship with Thee. We thank Thee, our Heavenly Father, for this blessed spiritual fellowship in which Thy Church is fully framed together into an holy temple and for Thy habitation through the Spirit, of which Jesus Christ is the chief corner stone,—a tried stone and precious—against which the gates of hell shall not prevail.

We have assembled, O Lord, to lay the corner stone of this building in which Thine honor shall dwell, Thy great and glorious name be worshiped, Thy holy sacraments administered, and Thy Holy Word proclaimed for our salvation. Help us, O

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Lord, that we may not only lay the corner stone of a house to be built with hands, but that we may here build also a temple of living stones—a godly congregation and a holy priesthood, rendering an acceptable service unto Thee. O Lord, grant success and prosperity to the enterprise. Do Thou, Thyself build this house, for if Thy blessing be withheld, the laborers shall build in vain. Establish, O Lord, in this place a church upon the immovable and everlasting rock of truth. Hear us, O Father in heaven, dwell among us, and do abundantly above all that we ask, through Jesus Christ our Lord—Our Father, etc.

4. Singing.
5. Sermon or address.
6. Collection.

[Then shall the pastor, or some other minister, exhibit the box to be deposited, and publish its contents, after which the officiating minister, assisted by the builder, shall deposit the box and adjust the stone to its resting place. This done, the officiating minister shall strike the *stone* thrice with a trowel or a hammer, and say:] "In the name of the Father, and of the Son, and of the Holy Spirit, we lay this stone in the foundation of this house to be erected and dedicated for the service of God, where His Word shall be preached and His worship maintained." *Amen.*

7. Singing.
8. Benediction.

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¶ 170. Form for Dedicating a Church.

1. Scripture Reading. (Psalm 84; Isa. 62; Psalm 122; Psalm 24; John 17.)
2. Singing.
3. Prayer.
4. Singing.
5. Sermon.
6. Collection.
7. Address:

BELOVED: It is our glorious privilege in this gladsome hour to appear before the Lord, the God of heaven and earth, the source and giver of every good and perfect gift, who has given us both the desire and ability to build this house to the glory of His name; and now, since our purpose is accomplished, to dedicate it to His service. Although the Most High does not dwell in temples made with hands, for heaven is His throne, and the earth His footstool; and although the heaven of heavens cannot contain Him, much less this house prepared by our hands, yet He commanded His servant Moses to build a tabernacle in which His name should be recorded and His honor dwell, and at the dedication of which, as well as afterward at the dedication of the temple, He sanctioned and confirmed the work by the revelation of His glory. He also most graciously accepted the worship and sacrifices subsequently offered, and blessed His people there. And our Divine Redeemer gives us the precious assurance that He will meet His people wherever they as-

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semble in His name. Having this assurance, we now designate and consecrate this house as (local name of church) United Evangelical Church of (name of place) unto the triune God, to be His sanctuary and dwelling place, where praise, thanksgiving, and prayer shall be offered to His name, His Word shall be read and expounded, the holy sacraments shall be administered, and such other devotional services, rules, and customs, as are adopted and practiced in public worship by the United Evangelical Church, shall be faithfully observed. In this house God shall be glorified, His name honored and magnified, and His kingdom built up to the salvation of men.

Responsive Reading.

Trustees.—"We will go into His tabernacles: we will worship at His footstool." (Psalm 132: 7.)

Pastor.—"For the Lord hath chosen Zion: He hath desired it for His habitation.

Trustees.—"This is my rest forever: here will I dwell; for I have desired it.

Pastor.—"I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy." (Psalm 132: 13-16.)

Trustees.—"Now, my God let, I beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place.

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Pastor.—"Now, therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength: let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness." (2 Chron. 6:40, 41.)

All.—"Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord." (Psalm 106: 48.)

8. *Prayer.*

Eternal and omnipresent God, Thou who dwellest in Thy majesty and glory above all the heavens, and fillest the immensity of space; Thou condescendest in Thy matchless love and mercy to dwell among Thy people upon earth, wherever two or three are assembled in Thy name. Be Thou pleased, O Lord, to dwell in this place, and to bless us who are assembled to give and dedicate this house to Thee, that it may be preserved from all unholy and common uses, assemblages, and exercises, and be devoted alone to Thy service, and to the glory of Thy holy name. Accept, gracious Heavenly Father, this offering of Thy children which Thou hast bestowed upon us, and which we now, in humility of heart thankfully return to Thee; and grant that Thy favor and good pleasure may henceforth rest upon this place, and that we may be endued with the Holy Spirit and all His graces and gifts.

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Let the preaching of Thy Word, the administration of the sacraments of Thy Church, and the worship of Thy people be graciously owned and approved by the Holy Spirit in this place, for our salvation and Thy glory, through our Lord Jesus Christ. *Amen.*

9. Singing: *"I love Thy kingdom Lord."*

10. Charge to the trustees and delivery of the keys in the name of the Trinity, to hold in trust for God and the United Evangelical Church.

11. Doxology.

12. Benediction.

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PART VI.

TEMPORAL ECONOMY

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I. Support of Ministers.
II. Church Property.
III. Articles of Incorporation.
IV. Support of Missions.
V. Publishing Interests.
VI. Constitution of Missionary Society.
VII. Charter of Charitable Society.
VIII. Church Extension Society.
IX. The Lord's Prayer.

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CHAPTER I.

Support of Ministers.

¶ 171. The yearly allowance for the itinerant ministers shall be left to the various Annual Conferences, who shall decide upon the allowance at their annual session, or, if they see proper, refer the matter to the several Quarterly Conferences. The claim for salary, as also the amounts actually received, shall be reported to the Annual Conference. No preacher among us shall be allowed any support who has not been appointed to a charge by an Annual Conference, unless he be employed to fill a vacancy.

¶ 172. The annual allowance for the officers elected by General Conference shall be determined by that body.

¶ 173. If a minister locate in consequence of bodily infirmities, but is still able to follow some business or vocation, or has some other income, yet not sufficient to support himself and his family, his circumstances shall be inquired into by a committee appointed by the Presiding Elder of the district in which the minister may reside, and a report thereof brought to the Annual Conference, which shall thereupon grant to him such an allowance as he may need and circumstances may permit.

¶ 174. The allowance for the superannuated ministers and their families, and for the widows

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and orphans of deceased itinerant ministers, shall be regulated by the Annual Conference.

¶ 175. In case, however, that such a widow as above mentioned should marry or be excluded from the Church, she shall, in either case, forfeit all claim upon the Church for support. In either case, if necessary, the orphans shall be entitled to their proportionate support from the conference to which they belong.

Support of the Bishop and his Relation to the Annual Conferences.

¶ 176. The annual allowance for the Bishop or Bishops with their families shall be as ordered by General Conference. Wherever a Bishop preaches, a collection shall be taken for his support. If the proceeds of such collections are not sufficient for his support as provided for in the Discipline, then the deficiency shall be apportioned to the different Annual Conferences according to their Church membership.

¶ 177. Should a Bishop become physically incapaciated in the interval between the General Conference sessions, the Publishing House of the United Evangelical Church shall give him such support as he may need, which sum shall be refunded at the next session of General Conference, and thereafter the General Conference shall make the necessary provision for his support.

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CHAPTER II.

Churches and Parsonages.

¶ 178. When it is proposed to build or purchase a church, it shall be the duty of the preacher-in-charge to call a meeting of the congregation at which he shall preside. They shall proceed to elect a Board of Trustees, of not less than three, who shall be members of the United Evangelical Church. They may also elect a Building Committee which shall be composed of such persons and members as may be deemed necessary. Trustees and the Building Committee shall be responsible to the congregation which elected them.

¶ 179. The Building Committee and Trustees for the erection and control of parsonages, on charges having more than one appointment, shall be elected by the Quarterly Conference; on charges having but one appointment, the parsonage property shall be controlled in the same manner as other Church property.

¶ 180. The Board of Trustees shall take charge of all the property for which they have been elected or other property as the congregation may direct.

¶ 181. The Board of Trustees shall be elected by members of the congregation, of legal age, regardless of sex (where the laws of the state do not conflict). The election shall be for the term of one, three, or five years.

¶ 182. The officers of the Board of Trustees

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shall be a president, vice president, secretary, treasurer and a representative to Quarterly Conference, who is to be annually chosen from among the members of the board, which officials shall perform the duties usually assigned such officers.

¶ 183. The secretary shall keep a correct record of all business transactions of the board, which shall at all times be open for the inspection of the Quarterly Conference as well as the Board of Trustees.

¶ 184. The Board of Trustees shall hold an annual meeting before the last Quarterly Conference on the charge, at which time the officers of the board shall be elected and an annual report shall be prepared setting forth the transactions of the board during the year past, and the condition of the property belonging to the congregation. A copy of this report shall be presented to the Quarterly Conference. Special meetings shall be called by the president when requested by three trustees.

¶ 185. As it is commanded that the Gospel be preached to all, and as St. James enjoins upon the Church that the poor be neither slighted nor neglected, therefore the seats in all our churches shall be free.

Form for Deeds.

¶ 186. Deeds for churches and parsonages shall contain the following provisional clause:

To . . . . . .trustees of . . . . . United Evangelical Church of . . . . . ., to be held as a place

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of worship, according to the faith of the United Evangelical Church, for the use of said congregation, subject to the control of a majority of the members in good standing, provided that congregational action affecting or dissolving, or intended to affect, the ecclesiastical relations or connection of the congregation, can be taken only in the month immediately preceding the regular session of the Annual Conference of the United Evangelical Church within whose bounds this property is located. During this time no congregational meeting shall be convened by the trustees unless one-fifth of all the members in good standing subscribe to a written call for such meeting, said call always to announce the purpose for which the congregation is to be convened. Said meeting is to be announced on two successive Sundays at the place of public worship, and a personal notice is to be mailed to each member of the congregation to the address given on the church record. All adult persons whose names have been on the church record at least one year, and who have contributed regularly to the maintenance of the congregation, and have communed during said year, shall be considered members in good standing. A congregation thus convened can by a vote of two-thirds, the ayes and nays being taken, determine any question of ecclesiastical connection, notice of which action shall be given to the Annual Conference at its next regular session. Such adult members in good standing who decide to re-

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main with the United Evangelical Church, from which the congregation has separated, shall be entitled to a *pro rata* portion of the appraised value of the congregational property, provided such money will be used in erecting and maintaining a place of worship in connection with the United Evangelical Church. It is further provided, that if any appropriations are made by the aforesaid Annual Conference of the United Evangelical Church from the missionary or the building funds of the conference, toward the creation or maintenance of the congregation, or its property, such appropriations are to constitute a non-interest bearing debt on the property, to become collectible in case the congregation separates from the United Evangelical Church, unless otherwise agreed between the officers of the conference and the officers of the congregation.

CHAPTER III.

¶ 187. Articles of Incorporation.

1. The name of this corporation is.....

.....

2. Said corporation is formed for the purpose of the public worship of God according to the faith of the United Evangelical Church, the promotion of the interests of religion, and the spread of Christ's kingdom throughout the world, in connection and association with the said *United Evangelical Church,* subject to the following res-

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ervations and restrictions in relation to such connection and association, to wit:

The said corporation reserves to itself the power to dissolve this connection, and form any other denominational connection, or continue as an independent congregation in the following manner:

Congregational action dissolving or changing, or intended to dissolve or change, the ecclesiastical connection or relation of the said congregation, can be taken only during the thirty days immediately preceding the opening date of the regular session of the Annual Conference of the United Evangelical Church, within whose district this property is located. During the aforesaid thirty days no congregational meeting shall be called by the trustees unless one-fifth of the members in good standing subscribe a written call for such meeting; said call to contain an announcement of the purpose of such meeting Said meeting is to be announced on two successive Sundays in the public service of the congregation, and a personal notice is to be mailed to each member entitled to act, to the address given on the church record. All persons who are twenty-one years of age, and whose names are enrolled at the time the meeting is convened, and were enrolled at least one year before said meeting, and who have contributed regularly to the maintenance of the congregation, and have communed during said year, are entitled to vote. The said congregation thus convened can,

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by a two-thirds vote of all the members qualified to act, the ayes and nays being taken, dissolve any existing ecclesiastical connection and determine any question affecting its relation to, or connection with, any ecclesiastical body. If the action taken relate to the separation of the aforesaid congregation from, or its connection with, the said *United Evangelical Church,* notice thereof must be presented to the Annual Conference of said *United Evangelical Church,* within whose bounds the property is located, at its next regular session.

Such adult (twenty-one or more years of age) members entitled to a vote at said congregational meeting, who, in the event of said congregation's withdrawal, decide to remain with the said *United Evangelical Church,* shall be entitled to a *pro rata* share of the appraised value of the congregational property, if they agree to use such money in providing and maintaining a place of worship in connection with the said *United Evangelical Church,* and give notice of such purpose at said meeting. Should this corporation become extinct, and its property cease to be used as a place of Divine worship, the property shall revert to the aforesaid Annual Conference of the *United Evangelical Church.*

It is further provided that if any appropriations are made by the said Annual Conference from its building and missionary funds toward the creation or maintenance of the said congregation, or its property, such appropriations are to, and do, con-

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stitute a non-interest bearing debt on the property, to be collectible only in case said congregation, separate from the *United Evangelical Church,* unless otherwise agreed between the officers of the said Annual Conference and the said congregation.

3. The business of this corporation is to be transacted in.....

4. The said corporation is to exist perpetually.

5. There is to be no capital stock, and there are to be no shares of stock issued.

The names and residences of the subscribers hereto are .....
.....

6. The number of trustees of said corporation is fixed at....., to be elected at such time and place, in such manner, and for such terms as may be specified in the by-laws. The names of the persons chosen as trustees are.....

7. The yearly income of the corporation shall not exceed twenty thousand dollars, and the indebtedness shall not exceed..... unless otherwise ordered by the members of the corporation.

8. Any property, real or personal, which shall hereafter be bequeathed, devised or conveyed to said corporation shall be taken and held to inure to it, subject to the control and disposition of the lay members thereof, or such constituted officers or representatives thereof as shall be composed of a majority of lay members, citizens of Pennsylvania, having a controlling power according to the

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rules, regulations, or corporate requirements of this corporation.

9. This corporation can, by a majority vote of its qualified members, present at any duly called congregational meeting, adopt any by-laws not inconsistent with the provisions of this charter or the laws of this Commonwealth.

Witness our hands and seals this..... ... day of....., A. D.....

CHAPTER IV.

Support of Missions.

¶ 188. Every Annual Conference having mission charges shall appoint a standing committee on missions, whose duty it shall be to estimate the probable cost of each mission in the conference, giving name and locality, as also name and address of the missionary, such estimate to be presented to the General Board of Missions, at its annual meeting, by the representative of the Annual Conference Missionary Society, as the basis of the annual appropriation for such missions, which shall be entered upon the records of the board and a copy transmitted to the treasurer of the Conference Missionary Society, that he may know the amount he is to draw from the treasurer of the General Missionary Society of the Church.

Annual Conference Auxiliary Missionary Society.

¶ 189. In every Annual Conference there shall be organized a missionary society, auxiliary to the

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Missionary Society of the United Evangelical Church, with branch auxiliary societies on the several circuits, stations, and missions, under such regulations as the conferences respectively may prescribe, consistent with the constitution of the General Misionary Society.

The Conference Missionary Society shall transmit annually to the corresponding secretary of the General Missionary Society a copy of its annual report, and shall also inform the treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the treasurer of the General Missionary Society.

Missionaries Must Report.

¶ 190. Every missionary shall transmit to the corresponding secretary, at least once in four months, a report of the condition and the prospect of the mission under his care, in order to enable the latter correctly to prepare his annual report to the Board of Missions, respecting the condition of our missionary work in general.

CHAPTER V.

Publishing Interests.

¶ 191. There shall be a Board of Publication consisting of ten members, five ministers and five laymen, who shall be elected by the General Conference for four years, and who shall be held amenable to the General Conference for the manage-

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ment of the publishing interests of the Church. The Bishops shall be advisory members of the Board. In case a vacancy should occur during the interval between the General Conference sessions the remaining members of the Board, at their next annual session, shall elect a member from the same district to fill the vacancy.

¶ 192. This Board shall have supervision of all the publishing interests of the Church, and shall order all the necessary improvements that cannot be made by the General Conference; and, at its discretion, publish such works as have already been properly sanctioned; and, with the assistance of the Publisher, fix the prices of their publications.

¶ 193. The Board shall meet annually in regular session.

¶ 194. The Board shall elect three persons as an Executive Committee, one from the East Pennsylvania, one from the Central Pennsylvania and one from the Pittsburgh Conferences. This Executive Committee shall see that the provisions of the Board are carried into effect by the general publisher, and shall have power also to provide for all cases of necessity during the year that could not be determined by the Board. The Executive Committee shall call special meetings of the Board in case of necessity.

¶ 195. There shall be a requisite number of editors elected who shall edit our periodicals, and all other works that may be printed, as the General

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Conference may provide, or the Board of Publication may direct. They shall be elected by the General Conference for a term of four years, and shall be amenable for their moral conduct to the Conference of which they are members, and for their official conduct to the Board of Publication.

¶ 196. There shall be a general Publisher who shall conduct the entire book and publishing business as the General Conference may provide, or the Board of Publication may direct. He shall keep correct accounts, and dispense all money as directed in paragraph 198 in this chapter. He shall inform each Annual Conference of the amount that accrues to it from the profits of the establishment. He shall be elected by the General Conference for a term of four years, and shall be amenable for his moral conduct to the Conference of which he is a member, and for his official conduct to the Board of Publication.

¶ 197. Each preacher shall be responsible for the payment of books which he orders from the establishment. Agents shall be allowed a commission of 25 per cent. on our own publications, and in case a bill is paid within sixty days, an additional discount of 10 per cent. shall be allowed. The commission on our periodicals shall be determined by the Board of Publication. On Sunday school libraries and general books published by other houses the discounts shall be regulated by the Publisher and the Executive Committee. They shall also regulate the dis-

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counts to be allowed to other Publishing houses.

¶ 198. The profits arising from the establishment after a sufficient capital to carry on the business has been retained, shall be applied to the support of the superannuated preachers and their families, and to the widows and orphans of deceased itinerant preachers according to the directions of our Discipline on page 153. These profits shall be divided annually among the several Annual Conferences, in the following manner:

(1) One-half of the annual dividends shall be first equally divided among the several Annual Conferences.

(2) The remaining half shall be divided among the various Annual Conferences in proportion to the amount paid to the Publishing House by each.

(3) The Publisher shall keep an accurate account of the receipts from every Annual Conference.

CHAPTER VI.

¶ 199. Constitution of the Home and Foreign Missionary Society of the United Evangelical Church.

ARTICLE I.

This society shall be known by the name of "The Home and Foreign Missionary Society of the United Evangelical Church."

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Article II.

The purpose of this society is to collect funds to extend and prosecute our missionary labors, in home and foreign fields, disseminate missionary information, and inspire missionary enthusiasm.

Article III.

Each conference shall be organized into a society auxiliary to this society. All members of conference and others who annually pay a certain sum into the treasury of their conference auxiliary shall be members of the same. Each conference auxiliary shall have power to fix the annual dues to be paid by its members. Any person paying at one time the sum of fifty dollars into the General Treasury shall be constituted an honorary member of the Board of Missions. Such shall have the privilege of being present at the meetings of the Board, and take part in the discussion, but shall have no vote.

The auxiliaries shall constitute the General Missionary Society.

Article IV.

The officers of this society shall be a president, vice president, recording secretary, corresponding secretary, and treasurer, all of whom, except the vice president, shall be elected by the General Conference for a term of four years. The vice president shall be elected annually by the Board

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of Missions. These officers shall also be the officers of the Board. The Board shall have the power to fill any vacancies that may occur in the interim between the sessions of General Conference. These offices shall, as much as practicable, be equally distributed among ministers and laymen.

Article V.

The temporal affairs and property of the society in general shall be administered by a Board, which shall consist of the officers of this society, and of one delegate from each conference auxiliary, and one from the Woman's Home and Foreign Missionary Society, to be elected at the annual meetings of these auxiliaries. The Bishops shall be advisory members of the Board, with the privilege of serving on committees and taking part in the discussions.

Article VI.

The General Board of Missions shall meet annually at such time and place as it may determine, in order to consult concerning the missionary affairs of the United Evangelical Church, and make the necessary arrangements for prosecuting our missionary labors in the most effectual manner, in our own and foreign countries. For this purpose, it shall.

1. Make strict inquiries concerning the condition and prospects of the various missions under

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its care, and shall make appropriations for their support accordingly.

2. Have power to establish missions in our own land, beyond the territory of the various conference districts, and supply them with preachers from the various Annual Conferences, such preachers consenting, and to see that they are supported by the funds of the society. Such missions as are within the limits of the several conferences are to be supplied by the respective conferences themselves.

3. Carefully consider the instructions, recommendations, and estimates presented by the delegates of the different conference auxiliaries, and, in view of these, it shall determine the amount which each conference missionary auxiliary shall expend during the ensuing year.

4. Have power, if necessary, to borrow money for the prosecution of our missionary work; but must make proper arrangements to discharge such obligations as soon as possible. For its official proceedings the Board is amenable to the General Conference, to which it must submit its records for approval.

5. Have power to make by-laws for the regulation of its business; to examine incidental expense and see that they are paid; to determine the support of sick and superannuated missionaries under its supervision, also that of the widows and orphans of deceased missionaries. At each annual meeting of the Board it shall sub-

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mit a plain report of all its proceedings, and the state of the society's funds.

Article VII.

There shall be an Executive Committee, consisting of the president, the secretaries, the treasurer, the Bishops and four members, one of whom shall be a member of the Woman's Missionary Society. The representative of the Woman's Missionary Society shall be elected by the Woman's Board and the other three members by the Board of Missions annually. The duty of this committee shall be to see that the decisions and measures of the Board are carried into effect, during the intervals between its regular sessions. For this purpose it shall hold meetings whenever necessary to examine the finances of the society, receive and deliberate on the reports obtained from the various missions. It shall be empowered to fill vacancies, both in its own body or in missions outside the Annual Conference limits, whether caused by death, resignations, or otherwise, as also in cases of necessity to appoint missionaries, recall or transfer such as are appointed, and upon the whole take measures to meet every pressing emergency that may arise during the year. For its official conduct it shall be responsible to the General Board, to which it must submit the records of its proceedings for ratification.

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Article VIII.

At all meetings of the Board, seven, and of the Executive Committee, four, shall constitute a quorum.

Article IX.

The duties of the different officers shall be:

a. The president shall preside at all meetings of the Board, give the casting vote in case of a tie, and execute all the functions that pertain to the presidents of legally constituted bodies.

b. In the absence of the president the vice president shall preside, and in his absence, any member that the Board may appoint.

c. The recording secretary shall keep a list of the members of the Board, and accurately record the proceedings of both the Board and the Executive Committee.

d. The corresponding secretary shall receive all reports from the missionaries, publish them at discretion, conduct the correspondence relating to the missionary affairs of the United Evangelical Church, unless otherwise ordered, make such communication of them to the General Board and Executive Committee as may be needed, and at each annual meeting of the Board submit a report on the state of the missions of our Church, and shall perform such other duties as the Board of Missions may assign to him.

e. The treasurer shall receive all moneys contributed or bequeathed to this society, hold all se-

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curities owned by this society, carefully note down the receipts and expenditures, give an annual report to the Board of Missions, and a quadrennial report to the General Conference, and shall pay out no money except as authorized by the Board or the Executive Committee. He shall also record the financial report of the different conference auxiliaries, and of the Woman's Home and Foreign Missionary Society and submit them to the Board of Missions.

Article X.

All bequests, moneys, or other properties of the society may be expended, unless it be the wish of the testator to have the capital put on interest, and only the income expended from time to time. It shall also be the privilege of the persons or auxiliaries contributing to the missionary cause, to determine the mission or missions to which their contributions shall be applied, provided that such contribution shall not be less than five dollars, and such contribution shall be published by the treasurer, together with the purpose for which designed.

Article XI.

Each Conference Missionary Society shall annually send a transcript of its yearly report to the corresponding secretary, and also inform the treasurer of this society of its receipts and expenditures for the year, and of the state of its funds.

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Article XII.

The Woman's Home and Foreign Missionary society of the United Evangelical Church shall be auxiliary to this society, and under the supervision of the Board of Missions. It shall annually submit its proceedings to said Board for examination and approval, and shall annually send a report to the treasurer, of the sum of contributions collected through its auxiliaries.

Article XIII.

No missionary who has not been appointed by an Annual or the General Conference, the General Board, or the Executive Committee shall receive support from the funds of this society.

Article XIV.

This constitution can only be altered by the Board of Missions, upon a recommendation from the auxiliary societies, or by the auxiliary societies, upon recommendation by the Board. Such recommendations must have a majority of the combined votes taken at the annual meeting of the auxiliaries composing this society, as well as a majority of the votes of the members of the Board.

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CHAPTER VII.

¶ 200. Constitution of the Woman's Home and Foreign Missionary Society.

ARTICLE I.

This society shall be called the Woman's Home and Foreign Missionary Society of the United Evangelical Church.

ARTICLE II.

The object of this Society shall be to engage the earnest and systematic co-operation of the women throughout the Church in promoting its missionary enterprises as established and carried forward under the supervision of the Board of Missions of the United Evangelical Church, by the raising of extra funds, by special efforts and prayers, and by the dissemination of missionary intelligence and the cultivation of a missionary spirit in the family and in the Church.

ARTICLE III.

There shall be auxiliary societies organized throughout the Church, wherever practicable.

ARTICLE IV.

All women who are members of local auxiliaries, who pay into their treasuries an optional sum, and who accept this constitution, shall be members of this Society.

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Article V.

The officers of this Society shall be a president, a vice-president, a secretary, a treasurer, and a secretary and publisher of literature, who shall perform the duties usually assigned to such officers.

Article VI.

The affairs of this Society shall be administered by a Woman's Board, which shall consist of the officers of the Society, and one additional representative for every fifteen auxiliaries in the Branch Society; provided, however, that there shall not be more than three representatives from any one Branch Society of the Board, and until such time as each Branch organization shall have the required number of auxiliaries entitling it to representation, said branch be allowed one representative. The expenses of the representative delegates shall be met by the Branch Societies sending them. The board shall be under the supervision of the Board of Missions of the United Evangelical Church, and its proceedings shall be submitted to the Board of Missions for examination and approval.

Article VII.

The officers of this Society shall be elected annually by the Board. The Board shall also elect annually the Department Superintendents, Delegate to the Board of Missions, a member of the

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Executive Committee of the Board of Missions, and the editor of the official periodicals and literature of the Society. These elections shall be by ballot. The Department Superintendents and the Editor of Literature shall serve as vice-president, each to succeed the other annually.

Article VIII.

If at any time, an officer or officers of the Woman's Board cannot attend the annual meeting, she shall previously so inform the president in writing, and the place, or places left vacant shall be filled by officers of the Woman's Home and Foreign Missionary Society in the following order: Editor of the *Missionary Tidings,* Publisher of the *Missionary Tidings,* Superintendent of the Young People's Missionary Society, Supertendent of Mission Bands, Superintendent of Home and Cradle Roll Department.

Article IX.

There shall be an Executive Committee of the Board consisting of five members to be elected annually by the Board. The duty of this committee shall be to transact all necessary business and see that the measures of the Board are carried into effect during the intervals of its regular sessions.

Article X.

The Woman's Board shall hold annual meetings shortly prior to the annual meeting of the Board

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of Missions of the United Evangelical Church. The exact date and place of these meetings shall be fixed by the Executive Committee.

Article XI.

Any person paying ten dollars into the treasury of this society at one time shall become a life member; any person paying twenty-five dollars into the treasury of this Society at any one time becomes an honorary member of the Society and may take a part in its meetings, but shall not have the right to vote.

Article XII.

The Woman's Board may adopt By-Laws for the conduct of its business. It shall also furnish a form of By-Laws for Branch Societies and Auxiliaries. There shall be nothing in any by-law to conflict with this Constitution and the Constitution of the Board of Missions of the United Evangelical Church and its provisions and directions.

Article XIII.

The Board shall create such departments of work as are deemed advisable for the prosecution of the work; each to be under the supervision of a general superintendent to be elected as specified.

Article XIV.

The auxiliaries of this Society within the bounds of each Annual Conference shall be or-

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ganized into a Branch Society, which shall consist of the officers of the Branch, two delegates from each auxiliary Woman's Missionary Society; one delegate from each Young People's Society, and one adult representative from each Mission Band.

Article XV.

Each Branch Society shall have the supervision of the details of the work in its own territory in harmony with the provisions of the Woman's Board. It shall hold annual meetings for the transaction of its business, and close all its reports with the conference year. It shall send the records of its proceedings to the Woman's Board for approval and a copy of the same to the annual conference for information.

Article XVI.

The officers of each Branch Society shall be a president, vice-president, recording secretary, a corresponding secretary, treasurer, and department superintendents, who shall perform the duties usually assigned to such officers and as may be further provided in the By-Laws of the Branch Society.

Article XVII.

This Constitution can be changed only by a two-third vote of the members present at an annual meeting of the Woman's Board; all such changes shall be submitted for ratification to the Board of Missions of the United Evangelical Church.

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By-Laws of the Woman's Board.

1. The Executive Committee shall arrange for the time, place and program of the annual meeting of the Woman's Board; due notice shall be inserted in the official organs of the Society and also in the Church papers.

2. There shall be a general organizer, who shall organize auxiliaries wherever practicable.

3. The president shall preside at all meetings of the Board, and appoint all committees not otherwise ordered.

4. The vice-president shall assume the responsibilities of the president in her absence.

5. The secretary shall keep a correct record of the proceedings of the Board, and present the same to the Board of Missions of the United Evangelical Church for approval. She shall also keep a correct list of the auxiliaries of the Society, conduct the correspondence, communicate with the corresponding secretaries of the branches, give a full report of the condition of the Society at the annual meeting of the Board, and shall furnish the secretary of the Missionary Society of the United Evangelical Church with a copy of the same.

6. It is the duty of the treasurer of the auxiliaries to remit all moneys raised, save the local contingent fund, to the treasurer of the Branch Society to which they belong. The Branch treasurer shall remit all moneys designed for the Annual Conference Missionary Societies to the treasurer

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of the said societies, and furnish a statement of all moneys so remitted to the treasurer of the Woman's Missionary Society. All other moneys save the Branch contingent fund, shall be forwarded to the treasurer of the Woman's Missionary Society at least twice a year. The treasurer of the Woman's Missionary Society shall forward all moneys except that in the general treasury of the Woman's Missionary Society to the treasurer of the Missionary Society of the United Evangelical Church, and disburse the money in the general treasury of the Woman's Missionary Society as the Woman's Board may direct.

7. The publisher and secretary of literature shall have charge of the publishing interests, and the bureau of literature of the Woman's Missionary Society.

8. The superintendents of departments shall correspond with the superintendents of each Branch Society and give a report of their work at the annual meeting of the Board.

9. The objects to which the money of the auxiliaries may be appropriated shall be suggested and approved by the Woman's Board.

10. All expenses of the Woman's Board not otherwise provided for, shall be paid from the general treasury of the Woman's Missionary Society.

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11. The following order of business shall be observed:

1. Enrollment of delegates.
2. Appointment of committees.
3. Annual reports.
   (a) Executive committee.
   (b) Secretary.
   (c) Treasurer.
   (d) Secretary and publisher of literature.
   (e) Superintendents of departments.
   (f) Editor of official organs.
4. Unfinished business.
5. New business.
6. Miscellaneous business.
7. Election of officers, editor and members of the Executive Committee and delegate to the Board of Missions.

By-Laws of the Conference Branch Society.

1. This society shall be called the .... Conference Branch of the Woman's Home and Foreign Missionary Society of the United Evangelical Church and shall be auxiliary to the Woman's Board.

2. The officers of this society shall constitute an Executive Committee to supervise the entire work of the Branch, and to arrange for time, place and program of the annual Branch meeting.

3. The president and vice-president shall perform the duties usual to their office.

4. The recording secretary shall keep a cor-

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rect record of the proceedings of the Society and the Executive Committee, and shall give due notice of the meetings of the same. She shall submit the proceedings of the Branch meeting to the Woman's Board for approval and send a copy of the same to the secretary of the Annual Conference for information.

5. It shall be the duty of the corresponding secretary to communicate with each auxiliary. She shall give a statistical report at the annual meeting of the Branch, and furnish the general secretary of the Woman's Missionary Society with the same.

6. It shall be the duty of the treasurer to receive and transmit all funds of the Society as prescribed in Article VI of the By-Laws of the Woman's Board.

7. The superintendents of departments shall correspond with their leaders within the Conference Branch, and give a report of the work at the annual Branch meeting, and furnish the general superintendent of their respective departments with the same.

8. There shall be an organizer in each Conference Branch, whose duty it shall be to organize auxiliaries and to increase the missionary interest in other auxiliaries by visits, correspondence and the distribution of missionary literature.

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By-Laws of Auxiliaries of the Woman's Missionary Society.

1. This auxiliary shall be known as the .... Woman's Home and Foreign Missionary Society, auxiliary to the ..... Conference Branch of the Woman's Home and Foreign Missionary Society.

2. Any woman agreeing to pay monthly an optional sum into the treasury shall be a member of this auxiliary.

3. The auxiliary shall hold monthly meetings for business and prayer, and shall carry out the program provided by the Woman's Board for the same.

4. The auxiliary shall hold annual public meetings in which reports shall be read, addresses given, and earnest efforts made to increase missionary intelligence and zeal. Collections should be taken for the missionary cause.

5. The officers of this auxiliary shall be a president, a vice-president, a recording secretary, a corresponding secretary and treasurer, who shall be elected annually by ballot from among its members.

6. In case any office of the auxiliary becomes vacant the auxiliary shall immediately elect a successor.

7. The president shall preside at all meetings of the auxiliary and supervise its general interests.

8. In the absence of the president, the vice-

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president shall preside; and in the absence of the vice-president any member whom the auxiliary may appoint.

9. The recording secretary shall record the proceedings of each meeting, and keep a list of all members of the auxiliary; she shall keep an account of their contributions, and also all other money received for the auxiliary, and hand the same to the treasurer at each meeting.

10. The corresponding secretary shall conduct the correspondence of the auxiliary. She shall report annually to the corresponding secretary of the Branch, within whose bounds the auxiliary is located.

11. The treasurer shall receive all money of the auxiliary, record the receipts and expenditures, and pay over to the treasurer of the Branch, as directed in Article VI of the By-Laws of the Woman's Board, at least twice a year.

12. Each auxiliary is entitled to send two delegates elected by ballot, to the annual Branch meeting, and shall provide for their expenses.

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CHAPTER VIII.

¶ 201. Charter of the Charitable Society.

1. The name of this corporation is "The Charitable Society of the United Evangelical Church."

2. Said corporation is formed for the purpose of relieving the distress and supplying the deficiencies of itinerant and superannuated, or worn out ministers of the United Evangelical Church in the United States of America, who remain in connection, and continue subject to the order and control of the General Conference, and also for the relief of the wives and children, widows and orphans of such ministers, and for no other use, intent or purpose whatever.

3. The business of said corporation is to be transacted in the city of Reading, Berks County, Pennsylvania.

4. The corporation is to exist perpetually.

5. The number of trustees of said corporation is fixed at nine. Three shall be elected annually. The term of each trustee hereafter elected shall be three years. The names and residences, of those chosen trustees are:

For one year: { ALBERT M. SAMPSEL, JOHN R. MILLER, JOHN H. SEIBERT.

For two years: { BENJAMIN J. SMOYER, SAMUEL S. CHUBB, JOHN HENDEL.

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For three years: { CHRISTIAN S. HAMAN, WALTER P. HUBER, CHARLES B. WAGNER.

In case of death, resignation, or explusion from church membership, according to the rule and Discipline from time to time adopted by the properly constituted authority of the United Evangelical Church, of any of the trustees of the said corporation, or their successors, then it shall be the duty of the remaining trustees to elect their successors, and the persons so elected shall serve for the unexpired time of the trustees whose places they take. No person shall be eligible as a trustee, who has not been a member of the United Evangelical Church according to the rules and Discipline thereof, for at least one year preceding his or their election as aforesaid, and who is not at least twenty-one years of age.

6. The trustees shall make, ordain, establish and put in execution all such by-laws, ordinances and regulations as to them shall appear necessary and convenient for the transaction of the business of said society, not repugnant to this Charter, the Constitution of the United States, or to the Constitution of Pennsylvania; provided, however, that at any time when the General Conference of the United Evangelical Church shall by official action desire any modification or alteration therein, the said trustees shall make such modification or alteration.

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In witness whereof we have hereunto set our hands and seals this 19th day of February, *Anno Domini* one thousand, eight hundred and ninety-five.

Name.	*Residence.*		
CHRISTIAN S. HAMAN,	Reading,	Pa.	[SEAL.]
JOHN HENDEL,	Reading,	Pa.	[SEAL.]
SAMUEL S. CHUBB,	Reading,	Pa.	[SEAL.]
ALBERT M. SAMPSEL,	Reading,	Pa.	[SEAL.]
JOHN H. SEIBERT,	Reading,	Pa.	[SEAL.]
B. J. SMOYER,	Lebanon,	Pa.	[SEAL.]
JOHN R. MILLER,	Reading,	Pa.	[SEAL.]
CHARLES B. WAGNER,	Lebanon,	Pa.	[SEAL.]
WALTER P. HUBER,	Allentown,	Pa.	[SEAL.]

BY-LAWS.

Of the Charitable Society of the United Evangelical Church, located at Reading, Pa.

ARTICLE I. The annual meeting of the Trustees shall be held the second Wednesday in January of every year, in the city of Reading, Pa., for the transaction of business. When so met they shall have power to make such by-laws, rules and regulations, for their government in the management of their affairs, as a majority of them may judge necessary, and also at such every annual meeting they shall proceed to choose, and by a majority of votes, elect three of their own number to act, one as President, one as Secretary, and

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one as Treasurer, of the said corporation, who may be continued in office from year to year, as the majority of said corporation may think proper.

ARTICLE 2. A majority of the Board of Trustees shall constitute a quorum, which quorum shall, by a majority vote, have full authority by deed or otherwise to grant, bargain, sell, convey, or otherwise dispose of ony part or parcel of the estate real or personal, of and belonging to the said corporation, or charge or encumber the same, should they deem it expedient to do so, provided, always, that the moneys arising from such sale or sales shall be invested by the said Trustees, as soon as convenient, in such other securities that are first liens on property, as in the judgment of a majority of them will be most productive and safe, and provided, further, that the annual interest and income, arising from the money so invested, shall be exclusively applied in the manner and for the uses and purposes mentioned and declared in Article 2 of the Charter. Provided, nevertheless, that the Trustees of the said corporation, and their successors, shall have power to draw and apply from time to time as much money, belonging to the said fund, as in the judgment of a majority of them may be required to defray all the necessary expenses of conducting the business of the said corporation in an economical manner.

ARTICLE 3. At the annual meeting, the Board

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shall proceed to elect three trustees to take the place of those whose terms have expired, as also to fill by election any vacancies that have occurred by death, resignation, expulsion, or otherwise. Persons so elected shall serve until their terms have expired, or until their successors shall have been elected.

ARTICLE 4. It shall be the duty of the Trustees to cause regular and fair accounts to be kept in books to be provided for that purpose out of the funds of the said corporation, of the kind and amount of the capital stock, and of the annual interest and income thereof, as of all and every sum or sums of money which shall from time to time be drawn therefrom, for the objects under the limitations and for the uses and purposes particularly mentioned and declared in the Charter; and further, it shall be the duty of the said trustees, and their successors, to prepare and lay before General Conference a statement of the condition of the said fund during the quadrennium, for inspection and examination, which said statement shall be signed by the president, and countersigned by the secretary of said corporation, certifying that the same is fair and correct.

ARTICLE 5. The president, with the secretary and treasurer of the Board, shall constitute the Executive Committee, whose duty it is to attend to any business that is referred to them.

ARTICLE 6. The duty of the president shall be to preside at the meetings, and to call any spe-

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cial meeting that may be deemed necessary by the Executive Committee, or by a majority of the members of the Board.

ARTICLE 7. The duty of the secretary shall be to keep the books and accurate accounts and minutes of the proceedings of each meeting of the corporation, also to send out notices to each member of the Board at least five days before any special meeting ordered to be called by the Executive Committee, or a majority of the members. The books of the secretary shall at all times be open to the inspection of any member of the Board. He shall correspond with the secretary of each Annual Conference, and ascertain the number of claimants from the respective conferences in time to report at the annual meeting of the Board.

ARTICLE 8. The duty of the treasurer shall be to receive all moneys intended for the use of the society. He shall give a receipt to the secretary of all moneys so received, and be ready at any time to pay out any money for which orders may be drawn by the authority of the Board, when signed by the president and secretary, he also shall give bond, with approved security, for such an amount as the Board may direct from time to time.

ARTICLE 9. No money or funds of the society shall be loaned to any of the trustees of this society under any pretence whatever.

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ARTICLE 10. An Auditing Committee shall be appointed at each annual meeting to examine the books of the secretary and treasurer, and report to the Board before adjournment.

ARTICLE 11. Form of bequest to Charitable Society:

I give, devise, and bequeath, to the Charitable Society of the United Evangelical Church, organized by the first General Conference of said church, held in Naperville, Ill., beginning Nov. 29th, 1894, the sum of ..... dollars, and the receipt of the treasurer of the society shall be a sufficient discharge thereof to my executors.

Name, ...

ARTICLE 12. Order of Business.

1. Devotional Exercises.
2. Roll Call.
3. Reading Minutes for Information.
4. Report of Secretary.
5. Report of Treasurer.
6. Reports of Committees.
7. Unfinished Business.
8. New Business.
9. Election of Trustees.
10. Miscellaneous Business.
11. Reading and Approval of Minutes.
12. Adjournment.

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CHAPTER IX.

¶ 202. Church Extension.

1. There shall be a Board of Church Extension of the United Evangelical Church, consisting of three ministers, three laymen and a corresponding secretary, all of which shall be elected by the General Conference. Not more than two of these shall be from any one Annual Conference. The Board shall be duly incorporated by law, with such powers and prerogatives as may be needful to the objects of its appointment; said Board to be subject to the Discipline of the United Evangelical Church. The Bishops of the Church shall also be members of the Board.

2. The object of the Board shall be to gather, care for and distribute funds for giving aid to needy and deserving congregations in the building of churches, or for giving relief to churches that may be in serious financial embarrassment. The Board shall be especially solicitous to aid in the erection of churches upon new missions where it would be impossible to build a church without aid.

3. The term of service of members of the Board shall begin immediately after their election, and shall continue during the ensuing four years, and until their successors shall be duly chosen and have entered upon their duties, unless otherwise ordered by the General Conference. If a vacancy should occur by death, resignation, or

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otherwise, during the interval between General Conferences, the remaining members of the Board shall have power to fill the vacancy (except as to the Bishops) until the next General Conference.

4. The officers of the Board shall be a president, a vice president, a corresponding secretary and a treasurer. The president and vice president shall be elected by the Board. The corresponding secretary shall also be the recording secretary. The treasurer shall be elected by the General Conference from among the members of the Board.

5. The corresponding secretary shall keep a record of the proceedings of the Board, and conduct its correspondence. He shall conduct the affairs of the Board, and under its direction, promote its general interests. He shall see that the provisions of the Discipline concerning Church Extension, the By-laws, and orders of the Board are strictly observed. He shall in all his official conduct be subject to the authority and control of the Board.

6. The Board shall hold regular annual meetings in the month of October, upon such a date as its By-laws may provide. Should the Board find it advantageous for the prosecution of its work, it may provide for regular semi-annual meetings. Special meetings may be called at any time by the president, the corresponding secretary, or by request of the Bishops. Five mem-

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bers shall constitute a quorum for the transaction of business.

7. The Board shall have power to make By-laws for the regulation of its own proceedings, not in conflict with its own Charter, the Discipline, or the provisions of General Conference. It shall have power to gather and administer a General Fund; to provide for and administer a Loan Fund; to establish and administer an Annuity Fund; either in connection with, or separate from the Loan Fund, as it may deem wise. It shall have the power to take, and hold in trust for the United Evangelical Church any real or personal property; to dispose of the same for the use and benefit of the Church, and generally to do all and singular the matters and things which shall be necessary and lawful in the execution of its trusts.

Board Funds.

8. The funds of the Board shall be, a General Fund, a Loan Fund, and an Annuity Fund.

The General Fund shall consist of:

(*a*) The collections coming to the Board from Annual Conference Church Extension societies.

(*b*) All other sums of money coming to the Board by the collections of the corresponding secretary, or otherwise, available for aiding churches, or for the current expenses of the administration of the Board, or for emergencies.

(*c*) All interest from the Loan Fund above

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that which is needed to pay interest on annuities, and money given on the annuity plan, which may accumulate to the wish of the annuitant belong to this fund.

The Loan Fund includes all moneys given for loans to churches, the principal of which is to be preserved intact, and the interest to be applied to such purposes as the Board may determine. This includes such bequests as a will may designate as belonging to this fund, and such money given on the annuity plan as may belong to it according to the wish of the annuitant. The money belonging to the Loan Fund is loaned to churches upon approved security, at such rate of interest as the Board may determine, and cannot be donated, nor can the loan ever be released in any way. This fund must be preserved a sacred fund, the other sources of the Board being used to protect it.

The Annuity Fund consists of such moneys as have been donated by generous givers who needed the use of their money during their life-time, and to whom the Board has pledged a given rate of interest. Money thus given may be the part of either the General Fund or of the Loan Fund, according to the wish of the annuitant.

9. The amount of aid granted to any congregation shall be a debt upon its church, and in case the congregation should ever decide to withdraw from the United Evangelical Church, the amount received by it shall be returned to the Board.

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Every congregation receiving aid from the General Fund of the Board shall return the same without interest, either as a whole or in installments, as may be mutually agreed upon between the Board and the congregation when the aid is granted. The time of a loan without interest shall not extend beyond ten years. A loan may, however, be extended for five years beyond this time at the legal rate of interest.

Money borrowed by a congregation from the Loan Fund, shall be subject to the securities given the Board for it.

It is provided, however, that contributions to a donation fund may be received and appropriated to aid in the erection of churches in important localities according to the wish of the donor, under such regulations as the Board may adopt.

10. The Board shall have power to establish a Parsonage Fund, if it deems it expedient to do so. The Parsonage Fund shall be under the same regulations as the other funds of the Board.

11. When a congregation asks for aid, the corresponding secretary shall forward a blank list of questions to the pastor of said church in the form herein contained. Said questions shall be answered and certified to by the presiding elder of the district, the pastor in charge, and the president of the Board of Trustees asking the aid.

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List of Questions.

To be fully answered, and properly signed.

1. State definitely the location of the church for which aid is desired.

2. What is the population of the town or vicinity where the church is located?

3. How many and what churches are in the vicinity?

4. Is the property deeded in accordance with our Church Discipline?

5. What is the value of the church? What is the value of the lot?

6. Has the community been thoroughly canvassed for contributions toward the building? How much of the amount needed is already secured?

7. What is the membership of the congregation?

8. What is its approximate financial strength?

9. Does the congregation contribute regularly to the various funds of the Church?

10. What is the amount of aid asked for?

11. Is the property insured: if not, will you at once have it insured?

12. What amount of debt, if any, will remain against the property, and how soon will the trustees agree to remove it?

13. Is it reasonably expected that the church if aided will soon become self-supporting?

A copy of the plans and specifications for the building must accompany the list of questions.

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¶ 203. Aid can only be granted according to the following directions:

(*a*) The application, filled out in due form, must first be in the hands of the corresponding secretary.

(*b*) The Board may vote a loan or donation at any of its regular or special meetings.

(*c*) In cases which the presiding Bishop and the corresponding secretary shall consider of special immediate need, the executive committee may, upon the recommendation of these officials, grant a loan, provided that the application is not made within sixty days of the time of the regular annual meeting of the Board; provided further, that the loan does not exceed one-fifth of the cost of the building.

(*d*) No loan shall exceed one-fourth the value of the property, not including the lot.

(*e*) The treasurer shall pay out no money for any loan or donation until he is satisfied that the property is properly deeded in accordance with our Church law, and in the case of loans, until the necessary securities are in his hands; provided always, that a note given by the Board of Annual Conference trustees in whose bounds the property is situated, shall be considered adequate security. He shall only pay out the money upon the order of the president and secretary of the Board.

¶ 204. Each Annual Conference shall maintain a Church Extension Society operating within its

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own bounds. A regular annual collection for Church Extension shall be taken throughout the entire Church. Each Annual Conference shall make an apportionment of the amount to be raised by each charge. One-third of the amount secured by these societies shall flow into the treasury of the Board, and the remaining two-thirds shall belong to the Annual Conference Society for its own use.

¶ 205. The Board shall have authority to make such provision as it may deem wise and proper for honorary membership in its body; provided, that no honorary member shall have a vote, acting only as an advisory member.

¶ 206. The Proceedings of the Board, together with a quadrennial report, shall be submitted to the General Conference for review and approval.

¶ 207. It shall be the duty of the Presiding Elder to bring the subject of Church Extension to the attention of each pastor and each charge upon his district, explaining the need of the work, and urging that at least the amount apportioned to the charge be raised. It shall be the duty of each pastor to provide for the diffusion of information concerning the work and needs of Church Extension. He shall preach, or cause to be preached a sermon upon this subject in each congregation in every year; and solicit contributions, endeavoring to secure at least the amount apportioned to his charge.

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¶ 208. Corresponding Secretary.

The chief duties of the Corresponding Secretary shall be as follows:

(*a*) To gather all possible information upon missionary work and church extension work in general.

(*b*) To familiarize himself with the conditions and needs of both these interests in our own Church, so as to be able to spread missionary and church extension intelligence amongst our people.

(*c*) To inaugurate and operate some sort of a "follow-up" system which shall help us to care for our people that move from place to place, and which shall help to guide us in the location of new missions.

(*d*) To endeavor to create a deeper and more widespread interest amongst our people in these subjects as the Boards may direct, as also to gather funds as time and opportunity may permit.

(*e*) All his work shall be under the supervision of these respective Boards, in accordance with their respective laws, and as mutually agreed upon between them.

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THE LORD'S PRAYER.

Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead; I believe in the Holy Ghost; the Church of God; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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